

BODY AND SOUL:
ON INTEGRATING OUR
PHYSICAL AND SPIRITUAL SELVES

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David R. Ellingson

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David R. Ellingson

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Allen Moore

John B. Cobb Jr.

April 2, 1979
Date

Joseph C. Hough
Dean

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ABSTRACT

Purpose: This thesis seeks to reflect on our life-journeys from the perspective of the body-self. Too often we ignore the body, deprecate it, or relegate it to an unimportant place in our religious discussions. This is true for many reasons; among them, a negative "body-bias" in our culture, a Western heresy known as "dualism", fear of "narcissism", and a dislike, distrust, and even hate of our own physical bodies. The affect of this negative body consciousness is pervasive in our thinking, from the world of education (the "life of the mind") to the world of theology (often a "disembodied spiritism"). The Christian faith, which is at heart an embodied, incarnational faith, needs to recover a healthy, whole, positive, body self-image. It needs to take seriously the great commandment, which in its threefold message to love God, neighbor, and self, certainly implies loving each as they are present to us in body, as well as in spirit. It is the purpose of this thesis-project to explore this positive body-perspective from several points of view; that of the Bible, in movement and exercise, in nutrition, in our relationships, in our learning, and finally from a total, holistic perspective.

Method: To explore body-mind-spirit integration I felt I must begin with my own experience in my body. The style of learning was that of "Action-Reflection". I consistently tried to start my investigation by actively experimenting on myself. For instance, I "studied" exercise by "exercising". In this case I focused primarily on running and trained to run a marathon. Both in the doing and in the reflecting

I "experienced" much learning. A simple example of such learning is tied to my nutritional action-reflection. For as I ran more I moved progressively, for exercise reasons, towards vegetarianism. But as I explored more deeply, my dietary motivation was deepened by nutritional, political, and moral reasons. As I continued to explore both exercise and nutrition, the spiritual aspects of body-life opened up to me. What might be called "peak experiences" or ecstatic experiences became more common as my body became more purified. This reinforced my "mental" understanding of the body as the "Temple of the Holy Spirit", and gave more substance to my thoughts. As I reflected literally and figuratively on my embodiment I discovered how closely related were my bodyself-image and my attitude toward other bodies (social, political, theological, etc.). As you can see there was not a pre-conceived plan, but the process/method was evolutionary and symbiotic. Sometimes action preceeded reflection, other times the process was reversed. But a dialogical and dynamic process progressed with great energy. As I experienced new knowledge and reflected with experts in related fields, I also taught a class using the divisions of this thesis as a framework for exploration. The class provided feedback for refinement and continued modification of the model. Finally the model of wholeness has been synthesized into a Wholeness Weekend Retreat format, which I hope in the future to expand into a curriculum for a "human-development" process.

This study-journey-experience has been a rich and challenging adventure. Some of the findings and discoveries include:

...recovering a proper Biblical perspective which sees the body and the

mind together and ultimately celebrates the body as the "temple of the Holy Spirit".

...grounding our theology, bringing down to earth our God-talk, "down to the level of the enfleshed Word and the somatic Spirit" to quote Carl Braaten.

...going beyond just talk about the body, by making practical and alive our God-talk in the language of movement and exercise.

...deepening our appreciation of the most physical form of renewal and recreation, in the foods we eat, so as to see the nutritive, life-giving qualities of the fruits of the earth.

...broadening our eucharistic sense through our food awareness, particularly in the face of local and global hunger issues.

...revitalizing our most intimate and enjoyable body-experience, that of human interaction (sexuality) from a body-perspective and expanding that to other bodies (social, political, theological, and cosmological).

...embodying our learning-process as a whole body, involving, participating event which values our own experience.

...situating the experience of salvation as, in large part, wholeness in body, mind, and spirit...a deep sense of health.

Chapter 1

DAVE'S JOURNEY

I. HISTORY AS AUTOBIOGRAPHY

Whether as a conscious wish or buried down deep, all of us would like to leave a mark on history. Each of us would enjoy making an important contribution in our lifetime. But when we compare our lives with the great names in history books, the ones who pioneered, discovered, invented, and lead, we usually resign ourselves to the anonymity of just being a part of the masses. Giving in to such a role isn't entirely necessary, however. Harvey Cox, the Harvard theologian, gives a clue by which all of us can value our role in the unfolding of history. He calls this process "history as autobiography". This view basically says two things. First, history is autobiography, that is, the story of people, not just the famous, but everyone, because history is made up of the stories of individuals lives. History seen just as the stories of the "biggies" would be onesided and skewed in perspective. It would be like telling the story of a war only from the perspective of the general without asking for a report from the footsoldier. Second, autobiography is history, that is, each of us is a history, and in that way whether famous or not, we leave a mark. Each of our stories is unique. It is said each snowflake is entirely unique. How much more unrepeatable and unmatched is each human. And what's more, each human snowflake adds that incalculable element of the personal. Just listen to someone's history, or write out your own

and see what a marvelous, dramatic, important slice of life it is.

II. DAVE'S AUTOBIOGRAPHY AS HISTORY

Somehow it all seemed to begin in third grade. My teacher's name was Miss Rudin. The cloakroom gossip was that her real name was Rudinski, but she had chosen to become more American and thus had shortened what sounded like a very musical name to a boy my age. Besides, there was a monster movie going around at the time named "Rodan", and with an already strong dislike for school and teachers, I didn't need any more fuel for that fire. Miss Rudin also excited a spark in me which puzzled me at the time, but later I understood this to be the birth of my sexual identity. But that is another history and biography. What stood out in that third grade class was an assignment to do "The Story of My Life". In brief essays and pictures we were to tell our history and autobiography taking in such areas as hobbies, family, trips, likes, and dislikes. Besides my greatest dislike: girls (a lie brought on by peer pressure), I remember a long and eloquent essay on my "greatest like": Recess!! I suspect I was not alone in my enthusiasm for getting out of the classroom and onto the playground.

A. The Energy of Youth

I still remember my mother's description of me in those days. She would say, "You were in perpetual motion". Whatever the activity, I did it with great gusto. Play was life and life was play. I loved to play in the woods behind our house, climbing trees, building forts

of branches in summer, leaves in fall, and snow in winter. Much of this playtime was solitary, but I had all the companions I needed in the various creations of my imagination. When I played with friends I loved anything that required running, because I excelled at games that involved speed, darting about, and sudden bursts of movement. I especially remember my mother's description of my attempts to learn how to ice-skate. She said I began at one end of the golf-course pond, flailing and spinning like a windmill until I was moving rapidly across the ice, arms and legs akimbo. To stop I simply sat down and slid to a fabric-thinning halt. Apparently I enjoyed sliding as much as standing, as testified to by patches on every protruding part of clothing, from elbow, to seat, to knee. What glorious days they were. It seemed that I was always playing, and was nearly always happy. At night when I went to bed I slept soundly. My only lethargy came when it was time to get up and go to school. It usually took two or three wake-up calls plus a jostle from father to rouse me from my dreams of play. The story was different, however, on Saturdays, when I was up early, even before my parents. There could be only one reason for my sudden love of getting up: I had a whole day to play.

B. Harnessing the Energy

As a young boy I was like a rushing brook full of energy, often overflowing the banks, and only occasionally a placid pool. I'm not sure of the exact time when things changed, but as surely and as efficiently as the Army Corps of Engineers harnessing a river for electrical power, the stream of my life began to run into dams, levees,

and dikes. The message often came as buckle down, shape up, or slow down. Harmless sounding phrases, until I learned that they meant more work and less play. The easy laughter I had always known was now held in check. Life was becoming a serious business. Nowhere was this more evident than in church. Always ready for fun, I quickly discovered this was no place for inappropriate laughter, especially since the man in the pulpit was my father. I knew, however, that I was a goner when the last stronghold was broken. For now even weekends, those days of early rising to play, were gone forever, because even Saturdays were work days -- at Jensen's grocery store. Slowly but steadily through parental pressure, societal expectations and peer competition, the enormous playful energy of my childhood had been harnessed. There were, of course, good reasons for this focusing of energy. I had high school, college, and work ahead of me. And to succeed, hard work was required. And so my energies were directed into school, to studying about life rather than directly experiencing it. It was only natural that I would succeed admirably. With all the force behind my work, grades came easily. One success followed another, and as a result I went to the best schools, which in turn also helped me find a good job after graduation. Just as surely as the turbines of the TVA light up thousands of homes in Tennessee, so too had my formal education converted my raw energy into useful, functional, efficient purposes. In short, "I had made it".

C. A Short-circuit

For a while life was good. It was great, for I had won awards,

I had achieved recognition. I had an exciting job and as I looked around at others I was thankful for the many blessings I was experiencing in my life. In my first few years of work I came to love work. The more I did, the more I wanted to do. My desire to accomplish was almost insatiable. My work was my life. I couldn't imagine doing anything else in life than just what I was doing. But about this time I began to notice something strange. Even though I was a success and pleased with my work, I found myself working harder and harder, and longer and longer hours, because of a nagging feeling that I wasn't doing enough. Even after 12-14 hour days on the job, I felt that I hadn't done enough. As this feeling grew, I continued to sleep well, but found that getting up in the morning was becoming harder, especially on my days off. I no longer leaped out of bed on Saturday mornings. I began to treasure and be very protective of the few days off that I took. And vacations seemed like a cool wet oasis in the distance across the desert of work.

D. Rediscovering "Recess"

I was still enjoying my vocation. I couldn't imagine doing any other kind of work than campus ministry. But several nagging thoughts would not go away. How interesting, I thought, and ironic, that we call non-work days "days off". I was finding that rather than days of "re-creation" enjoyment and play, they were literally days OFF. Because so much energy had been expended working, a day off was like "switching off" just to recover. I was learning that my work was determining even the shape and purpose of non-work time. That bothered

me. I also wondered about the word "vacation", because my time away from work was often "vacated" time, empty time, a sort of vacuum, which I wanted to be very different and separate. The same was true of holidays. No longer were they holy days or special days because of a season or a celebration, but rather a time to get done everything that had piled up during the rest of the year, or better, though hardly possible, a time to do nothing. Through all this, somewhere in my grade school memory and past, someone was trying to call out and speak to me. The more I listened, the more the voice seemed like that energetic, playful child in perpetual motion. The voice was calling me away from work to that favorite time, that special, holy activity which I once called recess. What I had been longing for all along was recess. I once again wanted to be that body-person, to play again, to run and jump and climb, to swim and laugh, and sweat all day long. And when the day was done, I could fall blissfully into the cool sheets, ready for new dreams of play, which I would act out on the morrow.

A basic part of that whole process I've just described and a key to maintaining a sense of childlike joy and excitement about life, comes from a proper perspective on the body. The human body holds an important key to each of us "rediscovering recess" in our lives. Therefore, it might be helpful to describe some of the same period of time from such a body-perspective.

III. MY BODY BIOGRAPHY

A. Making the best of it

From the very start I wasn't one of the larger specimens of homo sapiens. What I lacked in size I made up for in quickness and energy. Because of my diminutive stature, I chose certain sports, or rather they were chosen for me. I became a golfer. Knowing that several golf professionals weighed less than I did was a real boost to my body-ego. I also wrestled, because in this sport weight-classifications went as low as 95 pounds. As a 138 pounder I was a relative giant, and I needed a pond where I could be a relatively "big fish". I learned a humbling lesson when I ventured into the land of the giants: football. Though not a bad player, I never wanted to see the playing field again after accompanying an opposing 200 pound fullback 30 yards for a touchdown.....on his back. I had expected help when I hit him high, but it never arrived, and despite gallant efforts to trip him, all I got was a fast, free ride, and a terrible razzing from teammates. I stayed in my place from then on.

B. The Body Bounces Back

My parents had for years told me some day I would "shoot up" and be taller, but when I reached college a "spunky" 5'9" I resigned myself to occasional intramurals and the "life of the mind". I had been steadily moving away from my body through high school, but now the break was almost complete. After getting straight A's my first year, I discovered a new anatomical epithet, which was not meant to refer to ones' physical prowess: "Egg-head". But figuring that college was books, studies, and thinking, I could put up with such heckling. In fact, I even quietly chuckled as I realized that a

diploma with good grades would be a better guarantee for a good job than 47 pass receptions, or batting 300. And so my body took a back seat to my mind. Long gone were the days of "perpetual motion". My library cubicle walk to the water fountain was my most strenuous exercise. I also discovered it was "cool" to smoke, especially during late nite intellectual bull-sessions, so a new habit developed. My slumber patterns changed radically with nighttime becoming no longer a sleep time but a time to study.....occasionally from dusk to dawn. Fortunately through all this time of body neglect my corpus was that of a typically resilient 18-21 years old and despite all the abuse and misuse, it bounced back.

C. The Body Bounces

Having excelled in college, I was able to go to the best seminary. As I zeroed in on what I really wanted to study, my life became even more sedentary. I continued to smoke, and under the new and greater pressure, bought cartons instead of packs. Upholding a Lutheran tradition, when the library closed at nite I was known to frequent a local Bistro, to continue theological discussions over a tankard of ale. During this time my weight stayed the same, but I noticed that it began to relocate, moving from the chest down toward my belly. No longer was I accused of being an egg-head, but now I was told I had "love-handles" (a spare tire). That handle I could not rationalize as a good thing. But fortunately that summer of my first year in seminary I quit smoking. At the same time I began to exercise a little, because after numerous attempts I wanted this "cease fire"

to last. Although the exercise left me feeling rotten with aches and pains in heretofore unknown parts of my anatomy, I soon felt a slight improvement in my physical condition. Exercise felt good, if only as a relief, relaxation and peace after finishing a workout. My second year in seminary I spent studying abroad in Scotland. While there I had a wonderful awakening which happened very much unexpectedly. While hitchhiking through the highlands one late afternoon I was stranded about 15 miles from the nearest lodging. I had no choice but to walk. And walk I did, through a cool misty rain toward a mountain-climbers hut, I wondered if I'd ever reach. Along the way, however, I talked with a thoroughly delightful English chap, caught glimpses of fierce mountain peaks when the clouds would break, and of the windswept lochs at the side of the narrow path we walked. Three hours after we began, we arrived exhausted at the hut. As I lay in a cot, my clothes in a steaming pile by a roaring fire, I was as tired as I had ever been. But I was also equally as ecstatic and elated as I had been since those nights long ago when I had played all day long. I felt alive as I hadn't thought possible before. I vowed as I drifted off into deep sleep that this ecstasy would happen again.

D. Hints of Health

My resolve of that night wasn't totally forgotten, because for the next several years I became more aware of my body through more regular exercise. I would go in streaks; I jogged, played ball, swam, for stretches of time, but would slip during times of high stress or during the holidays. But still I had rediscovered my body and my new-

found friend wouldn't let me forget this. Condition-wise I was much healthier than most people I knew. Still, however, my health habits were not consistent. I didn't always eat the best foods, my sleep patterns were irregular, and worst of all I continued to work too compulsively. For a while, my body compensated well despite my less than perfect habits. But as I moved into the second half of my third decade of life, things began to change, both externally and internally. Externally, I was occasionally kidded about my "slight paunch", and internally such comments began to "get to me".

E. The Walter Mitty in Me

From a very early age I secretly had always wanted to do something really well. Being a boy, I often associated that achievement with sports. I wanted to be a "star", to see my name in the paper, and to be whispered about by the girls. I wanted to be like Tom Berge, or Frank Barth, or Doug Grabinski. It's not that I wasn't good at sports. I did, after all, go to the state golf tournament in high school, even when our other teams rarely went that far. But being good wasn't enough, I wanted to be great. I felt that I had been cursed with being good at many things, being a well-rounded team player, and a blending voice in the choir. I felt like I never wanted to hear St. Paul's words used about me, "Being all things to all people".

F. Rebirth through Running

Why hadn't I ever really excelled at one thing? I had always had the sneaking suspicion that to be a star I had to make some big

sacrifices. I thought it would be really painful, and being a normal human being, I could do without "looking for" pain. Somehow, too, the word "discipline" stuck in my mind. I knew it would take discipline. About that time the pieces began to come together. The sport seemed to be set: Running. What I needed in addition to the things just mentioned was a "running partner". Soon thereafter, a fellow arrived on the scene as the associate pastor of the church I was attending. I heard through the grapevine that he enjoyed running. He also seemed to be about the same age and ability as me. Soon after meeting we decided to run together a bit. We knew that we each needed the mutual encouragement, and though we didn't let on then, we later confided to each other, if two of us were running together, it wouldn't seem like our daily "recess" was goofing off (as if running an hour a day could be seen as goofing off).

G. Fruit of our Labor

That association was the beginning of many good things. For what began as just a daily jog, grew into a regular "discipline" out of which many blessings have come. First, our regular daily run was for each of us a "recess" bell which rang every day, and called us to play, to do something which we both dearly loved and needed to do. Second, it was the beginning of a strong, male friendship. For in addition to the physical exercise, we talked as we went, and our talk involved mutual support and criticism, counsel, and the sharing of our dreams. Third, we began to explore in word and deed the significance of our bodies on a deeper level. We began to wonder and think about

health and wholeness, about movement and worship, about running and prayer. As we ran farther and farther, we went deeper and deeper into the glorious experience of knowing and loving the gift of God known as the body.

H. My Body Speaks

On one of our runs, Darcy made a comment which struck me and which has grown steadily in significance ever since. We had been out the night before and had shared a couple of glasses of wine. As we ran along the ocean toward Seal Beach he said, "My body is really speaking to me today". I asked him to explain, and he told me that the more exercise we had done, the clearer his body messages were becoming. The wine which we had enjoyed the nite before had clogged the system a bit, and now his body, like a finely tuned motor, was complaining because he was trying to run it on "regular", or worse, on water. Now what he was saying is not new, for the "hangover" is perhaps the most universal body-signal there is. But for the first time I really understood what an amazing feed-back device the body is, what a miraculous companion and friend my body could be. And so I began to listen more carefully to what my body was saying, and saying clearly, unobstructed by booze, weight, smoke, lack of sleep, and junk food. For me the day was another rebirth, as I realized that my body was my best teacher. I decided that even though books (third-hand experience) and teachers (second-hand experience) are important parts of my learning, my best teacher, a teacher who never lies, if I care for it, is by body, because it gives firsthand and immediate knowledge. This book is

another step in that process of learning, and I hope it will help you in the process of rebirth as together we rediscover, listen to, marvel at, and thank God for our constant teacher and companion, our bodies.

Chapter 2

THE BODY AND THE BIBLE: THE WORD BECAME FLESH

INTRODUCTION: BODY LANGUAGE IN THE "MOUTH-BOX"

One of the favorite activities of church people is talk, whether in sharing through fellowship, singing of hymns or speaking through preaching; verbal communication, talk, words bounce off the walls of churches everywhere. This tendency lead Luther to call the church the "mouth-box". One word about which much talk has centered in religious circles is the "body". As large institutions, there is much mention of church "bodies", otherwise known as denominations. Liturgical churches emphasize the "body" in the eucharist or Lord's supper. Here the Words of Institution echo Christ's promise to his disciples at the last supper before his crucifixion, "This is my body...". In each of these cases the word "body" is surrounded by a halo of churchly benediction.

A very different response to "body" is generated, however, when the body spoken of refers to our physical "flesh and blood" bodies. At a very early age I remember that when I was in church, I was supposed to sit a certain way, one which as a typical energetic child I found highly uncomfortable. I was also to stand or kneel a certain way. And always "Sit still". In other words, I was to be religious with my body. If I had translated that not so subtle message into simple terms, it meant while in church, "Be invisible". Now that may be easy for God. For God, sans body, doesn't sweat or itch or have his legs go to sleep

during long sermons. But most men will also remember as little boys this warning from their fathers "get your hands out of your pockets". It was not until much later in life that I discovered that not touching certain parts of my body was related to the churches discomfort with "touching upon" things sexual. "Sexuality" was a refined way of saying sex -- that three letter swear-word I remember being mentioned only in whispers. Once on a visit to my father's office, I learned very abruptly that such words definitely weren't spoken, when I innocently noted the "Sec'y" on the secretary's office door and asked my dad in a loud voice if she was "sexy".

Behind much of these feelings I think lies a view of the "body" which has generally led religious people, at least since Queen Victoria, to do one of two things with "body" talk: 1) either "spiritualize" it by speaking of church "bodies" and the "body" of Christ, thereby effectively sanitizing the body from any less "religious" connotation or 2) "silence" it through a loud "shh" or by relegating such talk to the school or the home, thereby effectively keeping such sounds from reverberating in the parish hall.

Such a negative view of the body, however, is not limited to the church. Western culture has generally thought that the superior way is the "life of the mind", and therefore has viewed physical education as a secondary focus or an "elective". The "body" viewed culturally, philosophically, and theologically will be discussed in more detail in the next chapter. For now we will focus on the church.

What has led the church to silence or spiritualize "body-talk"? To begin with, two personal reasons come to mind. First, as individuals,

most of us either don't speak of our bodies often, or if we do, only negatively, because too frequently they speak for themselves. Most of us simply don't like our bodies. We don't feel at home in them. Most of us would like to trade ours in on a new model if we could or at least go for a major overhaul. What else might explain the number of best-selling diet books? Obviously, many of us feel we are too fat! Middle-age as the joke goes, is too often the "age of the middle". Yet, our negative body-image is not limited to obesity. As a child, I was told that some day I'd just "shoot-up" and grow. As my sister grew by inches almost overnight and I literally almost stood in her shadow, I not only disliked my "puny" frame, but also began to wonder about the credibility of my parent's promises. I could have saved a lot of time and "growing pains" by a quick glance at their stature, which was "diminutive". But I felt puny nonetheless. I'm sure all of us have felt one form of such body-hate. "I'm too skinny, too tall, too short, my hair is too straight, or curly, my legs are too long, hips too wide, and this 'beak' of a nose..."

Along with a negative body self-image, another cause of body prejudice or body-hate comes from our religious upbringing itself. Many of us have been taught indirectly by this "silence" that the body is bad. We also have been schooled to think that the Bible and the Body are enemies. I especially remember those long lists of sins the apostle Paul warned against, which I could barely pronounce. From those lists one word particularly stood out: "Lust". Perhaps my recollection of that which is part of a collective religious memory explains the hue and cry recently when the President of the United States used the word

to describe his occasional glances at the opposite sex. But rather than arguing with saints and prophets, I, and with me generations of Sunday school students, became a little less at home in and more critical of our bodies.

It may be hard to argue with the mirror, but arguing with such a view of the body as Biblical will occupy most of this chapter and be the foundation for much of what follows in this book. Two questions will focus our discussion: 1) What does the Old Testament/New Testament really say about the "body"? and 2) What are the practical consequences of both a negative and a positive Biblical body-image? The analysis will not be "exhaustive", cataloguing every Biblical reference; rather it will be "suggestive", trying to see general themes, and thereby capturing the "spirit" of the law.

I. OLD TESTAMENT VIEWS OF THE BODY

It's easy to come away from the Old Testament with a negative view of the body. For that matter, with a superficial reading, one can develop all sorts of strange views of life in general. The Old Testament's mix of holy wars, food laws, court intrigues, plagues, visions, dreams, romances, strange occurrences, and encounters with God, might well lead a person to a "negative" view of life. The thesis of this book and of the Bible, however, is that the "body is good"! From Genesis to Revelation, the clear message is "It is Good".

A. Be Fruitful and Multiply

In the Genesis story of the world's beginning, all creation, and

therefore the body, is said to be good! It would seem that many who read this marvelous ancient theological story of life's deepest meaning would rather dwell on the account of the "Fall", i.e. how the plan went awry. Like the six o'clock news, the Good News, whether in the Old Testament/New Testament never gets an airing in many circles. What is heard is a negative message of "sin and damnation". Caught red-handed or with his theological pants down (naked) Adam (man) has ever since been branded. Rather than ask deeper questions like "why", like a confused and angry lynch-mob we immediately pick the most visible suspect, "the body". In much the same way as we absolve ourselves by saying, "the devil made me do it", the body has been scapegoated. Expressions like "I couldn't help myself" or "I lost control" or "my temper got the best of me" all imply that the mind was momentarily "out to lunch" and in its absence, the body, dangerous beast that it is, got out of the cage. To all this "talk" the Old Testament/Genesis says "It is good".

Often closely linked with this body judgment has been "sexuality". It's hard to tell which comes first, body-hate or a negative view of sexuality in some religious circles. Sexuality is frequently viewed with a jaundiced eye. Either it is seen as a "necessary" but not necessarily good thing; or it is "limited" for procreation, but certainly not for pleasure or enjoyment. Probably each causes the other in such a non-biblical view of sexuality. But far from hating our "sexual bodies", the Bible, and hence God, rather than protecting us from sexualtiy, blesses sexuality. In fact, what is the first command and the first blessing in the Bible but "Be Fruitful and

Multiply".¹ Obviously this command is not a license for "promiscuity" (irresponsible sexual behavior), a danger in ancient as well as modern times. But we must first set the record straight, and before reading our "hangups" back into God's word, we must echo clearly this positive sexual, and hence body, command and blessing: "Be Fruitful and Multiply".

B. Hosea and Gomer

Often times today our body-fear or hate leads us to avoid using body imagery. Ironically, when we stick our head in the sand, such a posture actually makes the problem more visible. On the other hand, throughout the Old Testament the Hebrew people make use of body-images to explain themselves, their life-together, and their relationship to God. As soon as we have affirmed the "body as good", however, like Tevye in Fiddler On The Roof,² we too have to say "on the other hand". One such "on the other hand" is the prophet Hosea. Hosea, rather than avoid discussion of the problem, brought it right out into the open causing himself no end of personal anguish. You see, Hosea's wife Gomer had been repeatedly unfaithful to him. Such "private morality" though often whispered about among church people, is rarely the subject of a sermon. And yet Hosea, painful as it was to rehearse his personal tragedy, used the image of his unfaithful wife in his preaching as a parable of Israel, who was also being unfaithful to God.

¹Genesis 1:28.

²Joseph Stein, Fiddler On The Roof (New York: Crown Publishing 1965).

Hosea's point is that the body-image of sexual infidelity is powerfully useful to describe the broken relationship between God and the Hebrew people. My point is that even when the "press" was bad, even when the six o'clock news was negative relating to the "body", a spokesman for God tells it like it is and keeps the image before the people.

C. A Sensuous Song

While Hosea's positive view of the body, a la the "marriage relationship", may have gone sour the much neglected book, the Song of Songs, seems to give a more unqualified endorsement to the body:

- 1) Ah, you are beautiful, my beloved, ah, you are beautiful!
Your eyes are doves behind your veil. Your hair is like a flock of goats streaming down the mountains of Gilead.
- 2) Your teeth are like a flock of ewes to be shorn which come up from the washing, all of them big with twins, none of them thin and barren.
- 3) Your lips are like a scarlet strand; your mouth is lovely.
Your cheek is like a half-pomegranate behind your veil.
- 4) Your neck is like David's tower girt with battlements; a thousand bucklers hang upon it, all the shields of violent men.
- 5) Your breasts are like twin fawns, the young of a gazelle that browse among the lilies.³

It is not surprising that this remarkable series of love-songs credited by tradition to Solomon, entered the canon only after considerable debate. Since that time, as the Good News Bible Introduction says, "These sayings have often been interpreted by Jews as a picture of the relationship between God and his people and by Christians as a picture

³Song of Solomon 4:1-5 (Revised Standard Version).

of the relationship between Christ and the Church". Whether merely beautiful paeons of praise to love using body-talk without blushing, or as analogies for divine/human relations, again the body is seen positively enough to be used as an important image in the life of the Old Testament people.

D. An Unlikely Symbol: Circumcision

Perhaps the most convincing argument for a "yes-vote" on the body-question in the Old Testament stands at the very center of the relation between God and the Israelites. Again the relationship is one of the greatest intimacy, and therefore, takes its imagery from sexual language. First, the relationship between God and humans is so close that the Old Testament writers often used the word to describe how God knows his/her people. That same word refers to sexual intercourse. Rather than the cheapened, negative "carnal-knowledge" of recent years, biblical "carnal-knowledge" is how we and God know or are meant to know each other. Such an intimacy and unfailing love leads God to create a covenant with Israel. We usually remember the three-fold promise of that covenant: 1) land, 2) people, 3) blessing, but we pass over lightly and perhaps not surprisingly the physical or body-symbol of that promise, circumcision. As a child, circumcision was a long, religious-sounding word on a par with foreign-sounding words like transsubstantiation and concupiscence. But as I have reflected more deeply on the consequences of our "body avoidance", I have come to recognize how important it is to see that circumcision is physical-surgical act on the male penis. How utterly physical! How amazingly

graphic! How close to home! How wonderfully appropriate to use as the central human sign of God's promise and our covenant response, circumcision.

Now the point of rehearsing these "body-images" is not to embarrass or say that the "body" is the only or even the most important religious symbol in the Old Testament. Hardly! But what we are saying is that the body is good. It is to be used to God's glory. When it is so used, it can be the sign of God's promise, which when kept, may even show us an image of the creator.

At this point some readers must surely be wondering why all the fuss about the "body"? Why such bother with what is temporal, finite, and material? What is really important is the eternal, the infinite, and the spiritual! Why worry about the body when the soul is the main thing? The reason the body is important is that in the Old Testament the body and the soul are not separated or made to be opponents.

"Since the work of Wheeler Robinson on Hebrew psychology in the 1920's it has been widely recognized that the Greek distinction between body and soul has no support in biblical theology."⁴ Unfortunately, this message apparently has not gotten beyond the scholar's pen to the church pew. What else can explain the great avoidance of many Christians to become involved in politics (because "it's dirty") even though that creation, though fallen, is good. Carl Braaten really zeroes in on the issue, "For the Hebrews a person's soul is in his flesh, in his eyes and ears, hands and feet, liver and heart, blood

⁴Carl E. and LaVonne Braaten, The Living Temple (New York: Harper & Row, 1976) p. 11.

and breath; in short, in all his members and senses".⁵ As you can see, under closer scrutiny, the importance of the "body" is deeply rooted in the Old Testament scriptures. As we now begin to look at the New Testament, this rich Hebrew soul will be seen to be even more important as the fertile ground out of which the Incarnation (God becoming flesh) itself grew.

II. NEW TESTAMENT VIEW OF BODY

If a superficial reading of the Old Testament (as idolatry, wars, bloodshed, and mayhem) would scare a child into wondering why in the world we were placed on this planet or in this body, a similarly simplistic New Testament study would certainly create more misunderstanding. This is especially true as I recall some Sunday School lessons about the apostle Paul. Although I remember him being called a "hero" of the faith, I was more drawn to superman or even Davey Crockett, because Paul always seemed to come across so negatively. All I could recall about this pillar of faith was a critical view of marriage and those long lists of sins. I already had enough lists of "don't's" it seemed, and the sins which sounded most sinister, like lust and sloth and fornication all related to the body. Child that I was, and therefore body-person, (how kids spend hours thinking) those lists seemed particularly directed at me. Before looking at the New Testament more closely and giving Paul another chance, it is interesting to note who it was that was lending that "sinister" tone to

⁵Ibid, p. 12.

particular words in those lists. Now, not for a minute would I question my teacher's sincerity, love, or faith. But as I look back I have to wonder if what I was hearing was the Biblical Message or the bias of generation reared on Victorian mores which have always denigrated the body.

What then does the New Testament have to say regarding the body? To begin with, the Gospels give remarkably little advice. In fact, the only significant mention of the physical body comes in John's account of Christ's prediction of the "temple" being destroyed and rebuilt in three days.⁶ It's interesting and ironic that even in those days the tendency was to "spiritualize" the body, i.e. to avoid the physical body. The people then seemed to be so used to thinking of the "literal" meaning of temple or the "spiritualized" meaning of body, Christ's death and resurrection announcement was completely misunderstood. If we are to understand the New Testament view of the body, we must turn to Paul's epistles.

A. To Be Celebrate Or Not To Be

Here the situation is more complex. A more careful reading of Paul shows that seemingly negative impression left in my childhood memories is not fair to the whole of the great apostle's thoughts on the body. To begin with there is the issue of Paul's championing celibacy and seemingly disparaging sexuality and the body.⁷

⁶John 2:21.

⁷I Corinthians 5.

In this section and about this issue, two things must be understood about the context and the time of Paul's writing. First, it was Paul's and many early Christian's firm belief that Jesus' second coming was just around the corner. In the light of this return everything (family, marriage, work, etc.) was relativized in importance. What was primary was being ready for the return of Christ, and everything which might direct a believer's attention away from this event could be seen as evil or at least dangerous. Paul's counsel to Christians wasn't so much abstinence as "stability" or "continuity", i.e. "don't make any major changes which might cause you to lose sight of the coming of the Lord". So while he suggested for some (single folk, widows, etc.) not to remarry, to those who were married he said, "stay married". Second, I Corinthians 5 appears to view sexuality/body as negative or suspect. A closer reading reveals not a blanket-condemnation but instead a selective "warning" about "misuses" of the body. Such an understanding is stated forcefully in that controversy over what was clean and unclean when the writer of Acts tells us that "Nothing is unclean in itself". But the issue of misusing God's body-gifts was and is today a very real problem. Apparently in Paul's time at Corinth the problem was magnified by that same kind of dualism we mentioned earlier which separates body and soul. In those days since the soul was important, while the body was seen as a prison or a dull-witted companion, what one did with one's body didn't matter, because the body wasn't real or eternal or essential. This attitude obviously resulted in an "anything goes" kind of "hedonism", which Paul had to battle constantly. Perhaps our negative reading of Paul is due to hearing these warnings so often,

and what was meant as brotherly caution has been misinterpreted as parental prohibition. For Paul's final word on the body actually echoes the blessings of Genesis. Paul doesn't see the body as a prison like Plato or brother-ass like St. Francis and Luther, but as the "temple of the Holy Spirit".⁸ Paul wouldn't have us disparage our bodies, hide them, or hate them. Rather we are to offer "our bodies as Living Sacrifices".⁹ In much the same way that Genesis suggests we are made in the image of God, Paul believes that we can show forth God as we "magnify Christ in your body".¹⁰

B. Spiritual Vs Body-Sins

Another Common misunderstanding of Paul's "body-advice" comes from a misreading of the famous lists of sins. Take Galatians for example. In this list fifteen sins are mentioned;¹¹ lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factions, envy, drunkenness, orgies. Yet when one examines the list only five sins might be called bodily sins. The other ten are "spiritual" sins. It seems here that the sins of the spirit are the greater danger. Nonetheless, for some reason we seem to want to underline the body-sins.

⁸I Corinthians 3:16.

⁹Romans 12:1.

¹⁰Philippians 1:20.

¹¹Galatians 5:16-24.

Perhaps it's easier to point the finger at the more visible sins, and perhaps "pointing the finger" (a spiritual sin) is easier too. Maybe the hardness of rooting-out those sins of the spirit has caused us to avoid them. Or maybe we are "projecting" them and thereby scapegoat the body, especially another's body, instead of examining our own lives. Maybe too, body-sins "sell-soap". It's always more titilating to hear about a senator's "escapades" than about the ethics of campaign financing. Paul's lists rather than being "prudish" are perhaps too honest in their listing of "spiritual" as well as bodily sins.

C. Flesh Vs Body

Paul's understanding of the body has been studied in detail by Robinson whose analysis of the two most common New Testament words for body *σάρξ* (flesh) and *σῶμα* (body) led him to believe that the concept of the body lies at the very center of Paul's Gospel.

One could say without exaggeration that the concept of the body forms the keystone of Paul's theology. In its closely connected meanings, the word *σῶμα* (soma) knits together all his great themes. It is from the body of sin and death that we are delivered; it is through the body of Christ on the Cross that we are saved; it is into his body the church that we are incorporated; it is by his body in the Eucharist that this community is sustained; it is in our body that its new life has to be manifested; it is to a resurrection of this body to the likeness of his glorious body that we are destined. Here with the exception of the doctrine of God, are represented all the main tenets of the Christian Faith -- the doctrines of Man, Sin, The Incarnation and Atonement, the church, the sacraments, sanctification & eschatology. To trace the subtle links and interaction between the different senses of this word is to grasp the thread that leads through the maze of Pauline thought.¹²

¹²John A.T. Robinson, The Body (Philadelphia: Westminster Press, 1952) p. 9.

D. Sarx Vs Soma

Robinson is convinced we must start with the body (sarx), our finite, limited, mortal flesh and blood, because it is our home. It is a gift of God, which when properly cared for and incorporated into Christ's body, can become a new creation (the soma). Such a reading of Paul will go a long way to bringing our theology down from the clouds and back to earth, locating it in the flesh (sarx) which when so filled with God's spirit becomes the body (soma) of Christ, that transformed, eternal, and holy temple of God.

The young people we work with often wonder why all the "theology" we do is so important. For them what is important are the events of their daily lives (school, work, family, health). In the face of these flesh and blood concerns, Theology often seems about as important as that famous religious exercise: "counting the number of angels on the head of a pin". I think their challenge is crucial. "What difference does all this talk make?" We are deeply convinced that a recovery of the "body" in our theology and practice in the Christian community is absolutely essential to our faithfulness to the Gospel. Without the "body" our thinking and doing is irrelevant, in danger of cultural cooptation and finally is not very enjoyable. What do we mean? A Theology without a correct sense of "body" is in danger of slipping into one of a couple of traps: the spiritual trap or the material trap.

III. BODY-CONSEQUENCES

A. Spiritual Trap

The Spirit Trap is ancient as well as modern. In ancient days it was often called Manichaeism. This Persian teaching, which attracted St. Augustine in his early years and left a mark on his thinking, believed that reality was dualistic, that is, life was sharply divided into good and evil, and that spirit was good and material bad. Such a teaching sounds like Christian thought, with its idea of God and satan. The difference, however, is vast particularly because in Christian theology reality is "one", not dualistic. Reality is good (remember Genesis), Evil is present, but it is not co-equal with God. Most important, the Christian faith does not identify good with spirit and bad with matter. Both spirit and matter are basically good, though susceptible to evil or wrong choice (self-centeredness), because as humans we have free will. One way Manichaeism left its mark on the early church was through the Docetic heresy. Docetism (from the Latin *doceo*, "seems to be") believe Jesus wasn't really God in the flesh. Jesus only "seemed to be" human because God (perfection) couldn't enter the body (imperfection). Jesus, therefore, was a spirit, not a real person. The consequences of such thinking are pivotal.

If Jesus wasn't a person, in the flesh, he wasn't real. And if he wasn't a real person -- he has no relevance for me. If God doesn't want to be really involved (in the flesh) with humans in the world, why should I? If the world is cordoned off from Christian activity, a popular phrase could be applied to Christians, "they're so spiritually (heavenly) minded, they're no earthly good". The danger of the spiritual heresy is irrelevance. With all the talk of the spirit in the church today it is terribly important to be ever-mindful that the

"word became flesh and dwelt among us full of grace and truth". And we as followers of Jesus, the in-the-flesh God, can in our bodies be empowered by that same divine spirit to go into the world helping to transform life by God's presence.

B. Materialist Trap

This false teaching is strong both in the church and also outside the religious community. This kind of thinking can take a variety of forms. The first is "Hedonism" which makes pleasure supreme in its creed. When hedonism is found in the church it often takes the form of avoiding the pain of the world and centering one's faith on the "pleasures" of heaven. The cross of Christ, however, stands square in the middle of such a "popular" religious path. In the secular world, hedonism grows out of two different attitudes toward the body. For those who simply seek pleasure, the phrase "if it feels good, do it" sums up their belief system. The body is seen as unqualifiedly good, as the "be-all and end-all", and a sort of earthly pleasure-machine. A slogan of "materialistic" culture could also apply to the body, "You (the body) only go around once -- so grab all the gusto you can". On the other hedonistic extreme, but oriented towards the "avoidance of pain", is the negative view of body which assumes that since the material is not important, it doesn't make all that much difference what one does to one's body. A person who is fifty pounds over-weight with hypertension or diabetes or emphysema, wouldn't like to admit it. But behind their over-indulgence may be a body-hate which is afraid of the pain which exercise or abstaining from too much food or good

health disciplines might require. Or for Christians, surely there must be some correlation between a church which avoids the disciplines of healthful living and a church which in its "discipleship" would rather avoid the pain of self-sacrifice and the cross.

The other materialist heresy is "humanism". First, it must be admitted there are many varieties of humanism, and often humanism is a strong ally of religion. In fact, Christian humanism, or what I prefer to call human Christianity (i.e. not "other-wordly" Christianity), is the sort of incarnate in-the-flesh faith I believe Jesus, the Christ, demonstrates for us. But there is another kind of humanism which falls prey to the materialistic menace. That kind of humanism is a smug sort of optimistic, overly-confident belief that human ingenuity can solve any problem that exists. This heresy holds up the human-being as the highest and best of all life. It prescribes a sort of recipe-formula according to which, given the right amounts of creativity, work, technology, study and capital, we can conquer any difficulty. I think the false optimism of such a position is apparent when one sees the failures of many of the massive attempts based on humanistic principles to solve huge societal dilemmas in the 60's (poverty, urban collapse, unemployment, etc.). If the "spiritualizer" sees matter (body) as evil and not capable of solving the human predicament, the "materializer" (humanist) sees matter as good and totally capable of dealing with every problem. The truth of the Gospel, however, stands somewhere in between. The Good News is the Incarnation, God in the flesh. It directs our attention to Jesus Christ, the God-man, the one in whom matter and spirit intersected and whose incarnation and embodiment shows us the way. In

Christ, the schizophrenic condition we all share as humans is overcome. And our human bodies (sarx), frail, dependent, mortal, yet magnificent homes that we live in, are incorporated into the body (soma) of Christ and whole, complete, and eternal.

The final and maybe the most immediate consequence of a disembodied faith is a lack of real joy. A religion which views the body negatively or which ignores the body runs the risk of missing the most beautiful gifts God gives us in earthly-life. In not listening to our bodies, we may not hear the ancient wisdom of our best and most trustworthy teacher. We may not experience that tingling excitement of life in our bodies. We may miss sharing that excitement in

- the beautiful creatures around us who fill our lives with warmth, challenge and excitement
- the creation itself with its blue skies, vast oceans, awe-ful mountains, inspiring deserts, and amazing cities
- the smells, sounds, tastes, and touches
- those sensual, body experiences, that all add up to that amazing gift we call life, and which actually suggest, point to, and mirror the one whom we worship, in whose image we are made, God, the creator.

Chapter 3

THE BODY AND NUTRITION: YOU ARE WHAT YOU EAT

When you hear the word "nutrition" mentioned in conversation, how do you react? If you are like me, all sorts of feelings begin to well up inside. Feelings like guilt, fear, judgment come bubbling up inside me accompanied by even an audible groan. In such a situation even my "body"-language says something, as I make my body as small as possible, or try to suck in my stomach. Or I straighten my posture, particularly the neck, so there is no double-chin. For many, I'm sure, the word nutrition and similar words like diet, health, eating-habits, etc. make us feel like school children, who when called upon for an answer, look down at our desks, because we haven't done our homework. Whether we are being overly hard on ourselves or are just being honest, all of us feel that nutritionally we could use some improvement.

INTRODUCTION: CONFESSIONS OF A MID-NIGHT BLIND MUNCHER

Given that reaction, maybe it would be best to begin this chapter confessionally. For some the title above will mean nothing, but to the compulsive eater, shivers may run up and down the spine. You see, I belong to that unique fraternity (not limited to men, by any means) which occasionally is overcome by a strong urge, an "irresistible" desire would be more accurate, to eat almost anything within sight and reach. That defines the "muncher". But what about the midnight and blind. A blind muncher is one who might as well have a blindfold on, for such an epicure is not selective in what will grace the palate.

Almost anything will do, even things which in stronger moments one might preach a sermon against. In that moment, the words of Amazing Grace would have to be reversed to say "I once could see, but now am blind". The membership in "blind-munchers anonymous" is great. At one time or another, probably all of us have paid the dues. My particular claim to fame, or should I say "infamy" comes from being a "MIDNIGHT"-blind-muncher. For during the daylight hours, reason rules supreme. But somehow when the sun sets this Dr. Jekyll becomes a gastronomic Mr. Hyde, who stalks kitchens and refrigerators for potential victims. Between midnight and three in the morning a cookie, ice cream, raisins, peanut butter and cheese had best beware, for their hours are numbered. With consummate skill this part-time foodaholic can clean out a cupboard or cookie jar in just a matter of minutes. Other than a tell-tale crumb or a suspicious bowl in the sink, few clues remain at daylight around the scene of the crime.

For years I thought I was the only such "monster". I tried to cover up my habit with excuses ranging from "I'm not hungry" (at breakfast) to "I'm just not a breakfast eater". After several years of guilt I was "saved". For one summer I lived in the same house with another "blind muncher". Not just any kind of muncher, but a MIDNIGHT genus. Fortunately, we liked different kinds of cookies, and, therefore, we never came to blows during our food sorties, particularly since he was a 200 pound football fullback. By a process of elimination, we both simultaneously deduced who the other culprit was, and in a moment of mutual relief and forgiveness laughed long and hard at our supposed "aberation". I was very glad indeed to know that I wasn't

the "only one". Confidently, I began to think maybe even famous people might have been midnight blind munchers, people like Ben Franklin, Napoleon, or maybe even Jesus. Once this euphoria had passed, I was just glad to know that I needn't see my case as hopeless, but that through sharing my problem with others I might be able to "mend my ways". Perhaps, too, my confession will help you to start from an honest and realistic place. For, simply put, nutritionally "we all sin and fall short of the glory of God". Whether our sin is munching, or swigging, or snitching, it is a great relief to have that first burden of guilt removed; that is, that we are strange, or different, or "the only one".

In addition to beginning confessionally, we also begin HUMBLLY. We begin this way because a lot of controversy surrounds the subject of nutrition. Everywhere we turn these days there is a sign or advertisement telling us about a new "miracle diet" or a fabulous new food supplement which supplies all the nutrition we need all in one pill. If humility is appropriate to youth, then the infant science of nutrition could use a double-dose. As one begins to read the multitude of books and articles, often one comes away with confusion rather than clarity. One Ph.D. says that vitamin C will cure anything "that ails ya", and another Ph.D. warns that the same vitamin in large doses may poison the system. Soon we wonder who are we to believe? I've come to be very suspicious of any claims which use words like "always", "guaranteed", "in just seven days", or a "quick, painless method". And look out if a debate begins over nutrition. We may have to add it to the areas of religion and politics, as conversational "untouchables".

Often times since we all have opinions, we tend to see ourselves as experts, if only in our own small circle. Well, let us be clear from the start, these authors are not nutritional experts. We have read, studied, experienced and experimented a great deal. But all of this has led us to be confident mainly about one thing: what we do not know. Therefore, rather than make claims to dietary "expertise", we would rather place the discussion on another level. We shall not spend time discussing specifics and basics like protein, carbohydrates, fats, etc. (see the appendix for a simplified nutritional chart). Rather, we should speak of nutrition theologically, attempting to give a perspective from which to look at the daily "bread and butter" entree's of nutrition.

I. NUTRITION AND GUILT

A. Mirror Mirror On The Wall

A long time ago, the German philosopher, Ludwig Feuerbach, just about said it all when he exclaimed, "We are what we eat". If we had negative feelings about nutrition before, upon hearing that phrase, we are hit right in the "breadbasket". While we may debate about the details of eating habits, the minutiae of theories and countertheories, we cannot argue with Feuerbach's famous phrase. It holds up a very clear mirror to us, because we know what we eat. But we would rather not take it one step further and make the connection between what we eat and the kind of persons we are. While we may have strange behaviors in other parts of our lives, because eating is such a regular occurrence,

we are always having the mirror held up. And often we do not like what we see. For eating tells a lot about us. It speaks of our values (from T.V. dinner to gourmet), our habits (from one who fasts to one who feasts), our idiosyncracies (from peanut butter and banana sandwiches to escargot). A young friend who is a monk recently told of an incident which illustrates this point. He overheard a conversation between a "portly" fellow monk and another brother. When the chunky one reported that he enjoyed monastic life very much, his friend with a chuckle and a glance at his well-filled robes replied, "I can see that you do!".

There is no question that we are what we eat. For when we look a little deeper we realize that the litany is a long one:

- We eat too much even though we know better, and often with a hang-over-like resolution vow to never do it again.
- We eat far too much protein, especially meat protein, even though we can get the protein from other sources. Our consciences have been moved a bit as we have learned that we continue to eat so much meat while most of the world lives on grain. Perhaps recent studies linking high meat consumption with cancer of the digestive tract will jar our habits from complacency toward change.
- We consume enormous amounts of harmful substances: sugar and caffeine. One would hope for consciousness raising through appeals to high motives, but here again it appears that a high incidence of diabetes and the coffee-shakes are required to change our nutrition attitudes.
- We eat too much processed food, even though much of the nutritive

- value has been processed out, and consequently higher prices are processed in.
- Our food is thoroughly laced with potentially harmful additives to preserve, emulsify, soften, tenderize, and sanitize. Here again the connection with cancer is becoming clearer. Put bluntly, how will people decide, between convenience and cancer?
 - Our food is generally overcooked. You would think that we were trying to make sure it was dead. While fire was a great discovery, which once helped to kill harmful microbes, today the fire which cooks the nutrients right out of much of our food threatens to kill us.
 - Often our food is unimaginatively served. It is not surprising that we have gotten into the habit of grabbing food on the run, chewing it in a hurry, and swallowing it still whole.
- The deeper we look the more clearly we see -- we truly are what we eat.

B. What Our Garbage Tells Us

Perhaps one of the most poignant statements about nutrition in America can be seen visually outside of most restaurants and grocery stores. In their garbage containers can be found much good food, food which people haven't finished and left on their plates, and/or food which may be a day over the approved health level. Look also into your own garbage pail, and see how much food is disposed of because we bought too much, didn't plan our meals carefully, or simply because it was convenient "to toss it". American garbage pails contain better

food than that eaten by the majority of the world's population. Yet, it's hard for us here to appreciate this nutritional wealth, because we have so much food, and it is so cheap. In many parts of the world the majority of a worker's pay goes toward food. In parts of Africa 90% goes toward purchasing foodstuffs. While in America, perhaps 10 to 20% of our income goes toward this basic need. In a sad and deeply tragic way, we may bear an even heavier guilt for "what we do NOT eat", because we throw it away.

II. NUTRITION: MORE THAN WHAT YOU EAT

What does this all suggest? Rather than avoiding Feuerbach's mirror, we must use that statement: "We are what we eat" to reflect even more deeply on the subject of nutrition. This ultimately calls for an even deeper and broader definition of nutrition. If nutrition is "what we eat" it is far more. It is also HOW you eat, WHERE you eat, WHEN you eat, WHY you eat and WITH WHOM you eat.

A. How You Eat

We have already mentioned that we eat "on the run, in a hurry and gulping as we go". We have done this for so long that we are no longer conscious of it anymore. Recently during dinner this fact was dramatically brought home by a humorous incident. I noted midway through the meal that the community, myself included, seemed in a terrible hurry. So, for a short time it appeared we were able to slow down. But before long we were once again gobbling down the chow like barnyard animals. Suddenly it dawned on me what was happening. For

coming from the next room, blasting forth from the radio was a jazzy uptempo ragtime piece by Scott Joplin. No wonder we were hurrying. It was surprising that we weren't dancing while we dined. This case is not unlike what is happening in many of our lives daily. In parabolic form we are being told that we are stepping (eating) to someone else's melody. If this is HOW we eat then we need to deepen our definition of nutrition to suggest that there is another way. Further, we need to look at HOW we prepare and HOW we serve the food. We need to learn there are other ways of cooking than Boiling, Baking, and Broiling. We need to learn to prepare our food with a view to preserving its food value whether we steam it, microwave it, or eat it raw. How we prepare the food is partially a question of attitude. Too often we literally "throw it together". But much of the quality of eating and nutrition comes from the way we view this responsibility. A Buddhist monk writes beautifully about how Americans who are so goal and future oriented need to focus on the present. For example, he suggests we need not only peel an orange to get the slices, but just to peel the orange. So too with food, we can deepen our nutritional consciousness by "getting into" the preparation itself. Perhaps then those who eat will feel more valued as well. Finally, the HOW of nutrition applies to how the food is served. Again it is a question of style and attitude. I love the "Better Half" in the Sunday funnies, especially the perennial episodes at Bert's Beanery. Bert has a real knack for making everything he cooks taste like "beans. I think the way we serve food can make even the most marvelous tasting palate pleasers taste like Bert's beans. On a number of important levels, we are and nutrition is HOW WE EAT.

B. Where We Eat

Make a list of where you eat sometime, and see if you don't find eating taking place in the strangest places. Obviously we frequent fast-food joints. For convenience we are willing to pay as much for plastic, paper and tinfoil as for food. Recently, I learned that often more calories of energy are expended preparing and processing the food than can be derived from the food itself calorie-energy wise. Something is badly askew. For myself I find my dining room is often my automobile. When I think about this I really have to kick myself. Eating is one of the most pleasurable events in life. Driving on Los Angeles freeways is surely one of the least enjoyable, and yet, I have given in to tension-creating commuting over relaxing eating. The cost is high, not only in the head, but most of all in the gut. The WHERE of eating applies also to where we buy food. It is almost a foregone conclusion that we will buy things at the super-market. There hardly seems a choice, even though we know that the prices are high because of overprocessing, packaging and advertizing. We buy low quality food sold only in very small packages. But there is a choice. There still are small grocery stores. There are farmer's markets. There are food co-ops, which cut out the middle-man, and all the hokum. There are alternatives, but we need to exercise our options and support these alternatives, because Nutrition has a lot to do with WHERE we eat.

C. When We Eat

How much of your eating is governed by the clock rather than the stomach? I know mine often is. When sitting in a big office with a

clock on the wall, a sort of magic occurs at nearly noon every day, as stomachs still half full from breakfast are told it's time to eat again. After years of such conditioning, one doesn't even need a clock anymore. It becomes internalized, and our head tells our tummy to feel empty. Perhaps the strangest thing about the "clock-eating syndrome" is that the times we are going by don't really fit our modern schedules. Actually the noon lunch is the remnant of our rural past. The farmer was up before dawn doing chores. He came in for breakfast very early, say 5-6 A.M. He then went back into the fields to work til noon. Then he broke for a small lunch and a rest to avoid the heat of the day. Today though we don't rise as early, work as hard; we eat lunch at noon, no matter what, hungry or not. And to this meal, rushed as it is these days, we've added a quick drink or two. If our schedule isn't as regular as the farmer, it probably still follows a pattern; we eat at certain times of the day (like late nite snacks), to pass time or fill time, to overcome boredom or frustration. Too often we fill an already over-filled stomach because of another kind of empty space in our lives. WHEN we eat clearly has a real bearing on a deepened sense of nutrition.

D. Why We Eat

Not only does the clock rule our stomach, but our work and business often dictate our nutritional patterns. Many people do their business over a meal. The potential for real nutrition at the "breaking of bread" is enormous. But too frequently, the food is an after-thought or an excuse. Also to impress a potential customer or client, rather than choose the best food, the richest and most impressive items are

selected. In addition to causing obesity and alcoholism, such a style of eating also makes anything shared as a meal at home with the family seem prosaic. Meals can be a part of work, but they can also be an interruption from work. A coffee break is often a way to "get away", and what might be a chance for re-creation becomes an excuse to snack on cookies, donuts, and junk food available in the everpresent food machine. For me, the WHY of my nutrition shown in my eating habits is a very accurate emotional barometer. If I am upset or nervous or worried, I am far more apt to eat in quantities and without quality. If I feel I have been mistreated, I will at least do my best to treat myself well; usually by some reward of some forbidden food item or an excessive amount of even a good food. Mixed up in my eating are many motives, and though I will never root out all the negative reasons, I am becoming increasingly aware that my nutritional health level is in large part measured by WHY I eat.

E. With Whom You Eat

With our society's fast pace, high mobility, and various conflicting schedules, eating is often a lonely experience. When I was growing up, the meal in the evening was a special family time. When I came to Southern California (which seems to precede the rest of the country trendwise by about five years) I was amazed and saddened to discover that often dinner was announced by a note on the refrigerator door indicating on which shelf to look. With school schedules, more women in the workforce, increased work-travel away from home, the chances of a meal together, let alone a nutritious one, are very slight

indeed. And if a balanced, wholesome meal is not provided at home, it probably won't happen. Another nutritional problem is pointed to by the common phrase "why fix a good meal for just one person?" I agree. Eating is something to do together, it is a time to share. It is a time to get one's head and body together. Yet, in our contemporary society, it seems to be a vanishing species. Perhaps with a recovery of a deeper sense of nutrition, as including WITH WHOM you eat, the family meal or community meal will once again flourish.

Nutrition that is life-giving and nurturing for our bodies is much more than just WHAT we eat. It is how we prepare, serve and eat, where we eat and buy food, when we eat, why we eat, and with whom we eat. Nutrition, so defined, is an accurate mirror not only to our body, but also a reflection of our whole being. So viewed, one could say that one's world-view, or even philosophy of life could be summed up in their nutrition-view and eating habits.

III. ANOTHER VISION

If a simple definition of nutrition made us feel guilty, the expanded notion we have just described no doubt only intensifies that feeling. A good friend once said to me that people change for two reasons, either they are frightened by a nightmare (the stick, hell) or they are drawn toward a new vision (alternatives, options, hope). Perhaps what has gone before is a bit of the former motivation. What is needed, therefore, is a hopeful vision which will lure us or draw us ahead towards a better nutritional future and toward growth personally. What follows is just such a vision. It is divided into four alterna-

tives, nutritional supplements, if you will, which will further deepen and broaden our understanding of nutrition. Ultimately we hope they will enrich our experience in our bodies of God.

A. Cure: Nutrition as Health

Here much could be said. The problem is narrowing the focus to the most pertinent details. Generally, in our culture, health is defined by doctors and the medical establishment, the American Medical Association. Furthermore, the definition is usually determined by the annual checkup. At such a checkup health seems to be seen in terms of averages. My health is defined in comparison with most other people. Unfortunately, when one looks at the general level of health of the average American citizen, one is quick to see that it is not very high. In comparison (to do the same thing that doc's do) with the rest of the developed world, America ranks in the second third, hardly what one would call healthy. Usually what doctors spend most of their time with and know most about is not health, but dis-ease and illness. Doctors are mainly pathology-centered rather than health-centered. Whether this is true because there is more money in such a medicine, or because medical training is one-dimensional, is not our issue to decide. The fact remains that medicine is sickness-centered. Another fact is that most doctors know very little about nutrition. For many one course in medical school is the extent of their nutritional learning. Yet, increasing scientific evidence as well as "common sense" tells us that nutrition plays a central role in health. Good nutrition is the very cornerstone of both the prevention and cure of disease, as well as the

maintenance of not just average health, but "high-level" wellness.

A few years ago, when diet and health began to be discussed in the same breath, controversy abounded. In those days the diseases in question related to the heart: heart attacks, hypertension, hardening of the arteries, etc. The nutritional "missing-link" was "cholesterol", that stuff which clogged up our circulatory system, and which was caused by a diet high in saturated fat. The debate raged back and forth, but in time, it was pretty well agreed that heart disease was strongly influenced by one's diet. Doctors began to suggest low-fat diets for their heart patients. The establishment slowly followed suit. In time what was considered radical became orthodox. Another nutritional connection made in those days was that of ulcers. Here again one's diet was seen as affecting one's health and dis-ease.

Time has passed and with it new knowledge, or should I say theories, are beginning to peak over the horizon. What these new theories point to is that many of the health problems of our civilization are diet-related. The heart and ulcer connection merely were scratching the surface. It looks, too, like we are in for a good bit of debate. Perhaps even more than that which surrounded earlier discussions. For if people screamed when their ice cream and peanuts were taken away, they will react even more strongly when perhaps their meat consumption is limited by a doctor's orders. An excellent book which is a helpful guide through this maze of information is The Mind As Healer, the Mind As Slayer, by Kenneth Pelletier. This doctor who heads the Psychosomatic Medicine Center at the Gladman Memorial Hospital in Berkeley, California, describes the greatest medical or health problems of our society as the

so-called "diseases of civilization". Pointing to the fact that certain disorders have an especially high incidence in "civilized" societies, he tries to ascertain the factors which cause them. He adds to heart-disease and ulcers, such common diseases as diabetes, sleep-onset insomnia, asthma, and many kinds of cancer.¹ Let's look briefly for a moment at cancer. First, it is becoming clearer all the time that no one factor causes cancer. And, therefore, it is unlikely that there will be one "pill" to cure it. But there is a growing consensus that nutrition and diet have a direct bearing on both the onset and even the possible treatment and cure of certain kinds of cancers. How does food relate to cancer? For one thing, as was mentioned in an earlier section, the things we put into our food are being shown to often be carcinogenic. Despite large signs in our grocery stores, people continue, for example, to buy and consume large quantities of diet soda, even though saccharine has been shown to produce cancer in laboratory animals. Or look at ice cream, which is as American as apple pie. Most ice creams contain over 100 chemical additives to soften, preserve, and emulsify; not to mention huge amounts of sugar, which is a chief cause of diabetes. Or how about those chemicals used in the fields to produce the so-called miracle crops. Wouldn't it be tragic if those same chemical fertilizers which we spray on our fields would be shown to create infertility in humans. The hypothesis is not all that far-fetched. Our point here is not to focus on dis-ease, but rather on prevention, on cure, on high-level

¹Kenneth R. Pelletier, Mind As Healer, Mind As Slayer (New York: Dell, 1977), Introduction.

wellness. What we are trying to say is that a careful, nutritious, tasty diet will lead to health. It is the best kind of life-insurance, and health-dental guarantee we have. In the long run it costs far less than the medical intervention required when things have gone so far that they require radical treatment.

On a theological level, there is an important lesson to be learned here, too. And that is that our view of "miracle" can be transformed by this discussion of "nutrition". Too often we think that God works (miracles) in only extraordinary ways. Maybe, however, the greatest and best way God interacts with creation is in the most obvious and natural ways. In other words, God's will is done when we humans use those natural gifts which surround us in our daily lives. Maybe God is most God not in supernatural ways, but in the good and holy things of life, like bread and wine and cheese and vegetables and herbs and spices. Maybe the old-fashioned alfalfa tea grannie took for arthritis is at least as good as, and surely cheaper than, a myriad of pain pills. Maybe God would be happier if we realized as George Burns did in "Oh God" that we've got everything we need around us, if we merely use it wisely. Maybe then, rather than just be patients to our doctors and children to our God, we would grow in grace and understanding to become more self-reliant health-wise, and stand before God as mature adults.

B. Care: Nutrition as Happiness

As human beings we have basic needs. Beyond food and shelter, what do we need most as humans? What is it that we cannot survive

without and that we long for on the deepest emotional levels? Didn't Jesus deal with that same question when he met the woman at the well in Samaria? After speaking of water and thirst on a physical level, he went a step further. He went deeper into the well of life and spoke of a water which was everlasting, which when drunk would eliminate the deepest thirst we have as mortals. What we need and what Jesus spoke of was love. Without love we would simply die emotionally. Not only would we die emotionally, but we would surely die physically. Studies of infants have shown that if a child is not loved and stroked (touched) he/she will die. When we are not cared for or about, we feel life is not worth living. Without love and care, life has no meaning; devoid of meaning, life is not life, and we would just as soon be dead. How does nutrition connect with this basic need for care and love? To answer this question, we need to ask another question. Where and in what setting does this care we need often occur, how does it happen? Again we might turn to the life of Christ for direction. In his appearance to his disciples after his death, Jesus (who was love incarnate) was not recognized until the "breaking of bread". And in Jesus' last supper with his disciples, the breaking of the bread and the drinking of the cup made Jesus' love and care and forgiveness present once again. Closer to home, in fact, at home, isn't it true that we experience "family", love, and care, perhaps most intensely at meal-time? As I recall growing up, meal time was almost synonymous with family. My memories, even of arguments and conflicts at meal time, are generally positive and warm. Later in life while living in a community of fellow Christians, the meal hour was a sort of sacred

time when we were together to share, laugh, eat, cry, and be supported in our individual lives. Both physically and emotionally without such a meal-time, I would have died.

Perhaps it is not surprising then that the Bible is full of such meals. Think of the feasts in the scriptures. Feasts for the welcoming of a son returning home, to help celebrate a wedding, to share in the bounty of the newly-picked harvest. Or those ad hoc, come-as-you-are affairs which were without invitations and all the fanfare; like the feeding of the five thousand, or the munching of the ears of corn on the Sabbath as Jesus and the disciples were walking through the countryside. There were also the figurative feasts which Jesus spoke of in his parables, when he was describing what the kingdom of God was like. Earthy feasts and banquets were beautiful images to describe the celebration, the excitement, the enjoyment and the plenty when God's people would all gather at the heavenly table of the Lord. The biblical writers recognized this. They saw that eating (nutrition) was or could be a creator of community. It is something we all must do, and something which very naturally evokes thanksgiving for life's good gifts. And, therefore, the feast or the banquet was one of the nutritive and lifegiving symbols which was passed on to our generation to continue to feed not only our hungry bodies but also our hungry spirits.

Again there is an important theological connection here. By viewing nutrition in this wider life-giving way, we can learn something about how God comes to us. Here again, we have come to think of the advent of the divine only in special or out of the ordinary ways. Religiously the unique event of the Lord's Supper or communion too

frequently becomes such an extraordinary occurrence. Granted, it is not just any other banquet, but the capital letters and the holy aspect of the communion, may raise this wonderfully down-to-earth experience of God right out of reach and sight. God sent such a physical Messiah, and Jesus instituted such a physical meal for just such a reason: that we could see and touch and experience Divine love. Can't we also broaden our understanding of God through our new definition of nutrition to view everyday meals as a kind of holy communion. Isn't it just a matter of how we see things. Mightn't we with such transformed vision see Christ then not only in the breaking of bread, but also in all those who gather around our family table, our church table, even the global table of God?

C. Change: Nutrition as Politics

So far the ideas we have suggested are pretty easy to follow. It may be that seeing nutrition as politics and ultimately as change may be harder to discern. Certainly it will be more controversial. Maybe it will be easier to perceive if we think of what, where, why and when you eat. Now, surely we all have some freedom of choice in these matters, but on closer inspection, our options are more limited than we might have thought. For a lunch break, unless you bring your own food, it's unlikely that you will have much choice in the matter of what you eat. The cafeteria or the machine have already decided for you. Your employer has also decided the time for you to eat, and again the clock rules the stomach. How about in the purchasing of food-stuffs? Despite an abundance of places to buy food, the varieties of food are the same in

each place, and contrary to advertising propaganda, the prices overall are about the same. In other words, unless you are quite creative and willing to undergo some inconvenience, you have to buy from a large supermarket. If you are interested in buying fresh, tasty food, is it possible? Try this experiment! Outside of the produce section of the store, try to find some packaged or canned food that doesn't contain chemical additives or sugar. It is just about impossible. We have to admit that things are changing, even improving, but change occurs for specific reasons. Namely, people have seen that nutrition has to do with politics, in other words, to have some freedom of choice in the world of food, one must do something; act, take charge, seek change. Change doesn't happen by itself. It takes politiking, whether we like it or not.

On a deeper level nutrition involves politics. Just as there is a "politics of oil" which involves the complex interplay of competing forces including the automobile industry, oil companies, tax incentives, oil-depletion allowances, world trade questions, balance of payments issues, etc., so too there is a "politics of food". And sadly, just as in the politics of oil, so too in the politics of food the decisions are made by someone else. Just try challenging the accepted food dogma and see if politics isn't involved in nutrition. I happen to be a vegetarian, for a number of reasons. I don't evangelize my choice, I know vegetarianism is not for everyone. Still, generally the reaction to my nutritional choice is either that I am some kind of Kook or "radical". Why are people and powers so threatened and defensive if food is not a political issue? This reaction is particularly ironic, since my diet is

more in line with most world citizens than is the typical American diet. Food decisions have consequences. Buying natural foods, or fresh foods, less meat, from small markets, in bulk from a co-op market, or in season is a powerful political statement. It says what you believe in and what is important to you.

The theological connection is important, too. Commonly people think that God is not involved in politics. If God does get involved it is usually in an apocalyptic style, coming at the end of time to wipe out the bad guys. God is the "intervener" who saves the world by cleaning house in the end-times. While there are good Biblical grounds for such a view, we believe there is an equally good Biblical basis for seeing that from the perspective of nutrition as politics and change, God must be involved in the whole process from beginning to end. God is there in the planting, in the picking, in the processing (hard to imagine), in the packaging, the distributing, the pricing, the advertising, the buying, the consuming, and the energizing. Maybe it would be better to say God would want us to be there seeing that his/her will is accomplished, that there might be justice done, and goodness executed. Such a biblical view of God ala our definition of nutrition as politics describes beautifully the God we know as the "all in all".

D. Celebration: Nutrition as Ecstasy and Enjoyment

This section is a pleasure to describe because it is so sensual and appetizing. Nutrition as ecstasy and enjoyment stems from the fact that eating is such a sensory experience. All of our senses are involved. And because they are all involved, we experience ec-stasy, that is,

literally we are "beside ourselves". Too often eating, however, is a bland experience. I think this is usually true because there is little variety in our diet. It is also because it's hard to compete with food professionals. It is especially difficult for one person to always be saddled with this responsibility. It is also because eating is no longer a sensual experience. Think of this new menu: 1) Taste: nutrition is more than just the regular standard tastes of salt and pepper; it also is the rich and rare herbs and spices that international cooking can offer. 2) Touch: eating is more than just a knife and fork experience; it also can be a chopstick time, or a fingerfood extravaganza. 3) Smells: eating is more than just a few moments of food scents just before meal-time when something is whipped together; it is also that all-day long smell of food cooking on the stove or the ingrained aroma of home which like the smell of incense in an ancient cathedral comes only from years of sacrifice at the kitchen altar. 4) Sights: eating is more than plastic wrappers, and tin foil, and throwaway bags; it is also the artistic arrangement of colors which compliment, entice and thrill. 5) Sounds: eating is more than music at a restaurant or the drone of auto engines at a drive-in; it is also the bubbling of stews, the sizzling of saute, and fizzing of special concoctions for parties. For nutrition to be ec-static it must be sensual.

A less obvious, but equally important part of ecstasy and celebration is suggested by the writer, Matthew Fox as he proposes that Ecstasy can be the experience of God. Many natural ecstasies, like sports, sexuality, and travel, etc., can be experiences of the divine. What a marvelous way to see the creator. Fox calls this view panen-

theism. He believes contrary to pantheism which identifies God with everything, in panentheism God can be in everything, God can use any part of creation to his/her glory.² Another book suggests other marvelous ways to re-sensualize common events of our lives.³ In so doing we can experience within them a depth which is Godly. Daniel Berrigan's version of the Eucharistic prayer⁴ during the Eucharist is a beautiful example of translating this idea into our religious rites and ultimately into our daily life.

Another theological connection might be noted. Seeing nutrition as ecstasy and as the experience of God gives us a new vision and perception of Evangelism. Proclaiming the good news (evangelism) is frequently treated as a strange, special message we have to take a course to learn. Then we can go out with a brief well-planned "message" to reach people. Nutrition ala ecstasy and enjoyment can help us make our good-news sharing something we have personally experienced in the good gifts God gives us every day. Evangelism is not just a canned-speech made up by someone else put on our lips, but a burst of joy coming from the depths of our being as we sit at the table of the Lord. Not unlike the spontaneous, "it tastes great" at a delicious home-cooked meal, so too with our proclaiming Christ as Lord, we can celebrate his tantalizing presence and be excited to invite others to his table. Not even the most

²Matthew Fox, Whee, We, Wee, All The Way Home (Wilmington, N.C.: Consortium, 1976).

³Bernard Gunther, What To Do Til The Messiah Comes (New York: Collier, 1971).

⁴"When we see bread breaking we feel the body of Christ. When we hear wine pouring we experience the blood of Christ." Daniel Berrigan, from a mass at the Pentagon, Spring 1970.

hardened of cynics would object to such a God or reject such an invitation.

We are what we eat, but we are more than that. We are the how, when, why, where, and with whom as well. And as this whole new world opens up to our consciousness, nutrition no longer becomes a cause of guilt, but it provides a rich and sumptuous list of entrees, which when sampled, will mean we will never thirst and hunger anymore. For the menu includes health as cure, happiness as care, politics as change, and ecstasy as celebration. Such nutrition will not only put us in touch with our bodies, but also in touch with the God who created us and who blesses our bodies in his/her service.

Chapter 4

THE BODY AND EXERCISE: ON RUNNING THE RACE

INTRODUCTION: AN ULTIMATE ATHLETE--WHO ME?

In every fat man, the saying goes, there is a thin man struggling to get out. If this is so, then every skinny man must at times find himself surrounded by the ghostly outlines of muscles and heft. And there must somehow exist an ideal physique for everyone of us, man, woman and child. Every body that moves about on this planet, if you look at it that way, may well be inhabited by a strong and graceful athlete, capable of Olympian feats.

Fanciful statements, but true. The athlete that dwells in each of us is more than an abstract ideal. It is a living presence that can change the way we feel and live. Searching for our inner athlete may lead us into sports and regular exercise and thus to the health promised by physical fitness organizations--and that might be justification enough. But what I have in mind goes beyond fitness. It involves entering the realm of music and poetry, of the turning of the planets, of the understanding of death.¹

Wow, what a mouthful!! Most of us when we read such a promise have mixed feelings. First, we say, "naw, that may be true for someone else but not for me". But an hour or two later, we begin to daydream and imagine our bodies moving across the football field, or gliding on a dance floor, or swinging from a trapeze, as we fancify Walter Mitty-style. This day-dreaming happens in all walks of life. I've found myself imagining as I listen to a record of Horowitz, that I am just such a virtuoso pianist right down to the white tie and tails. For a long time, however, my day-dreams of such greatness were only that, dreams. For as they would burst, pricked by the reality of my nonfootball size,

¹George Leonard, The Ultimate Athlete (New York: Viking Press, 1974), p. 3.

or my short, stubby, unvirtuoso-like fingers, I sadly had to say "An ultimate athlete, or pianist, or scholar, who me? I just can't do that." I don't know exactly what it was that changed things, but somewhere a few years ago I learned an important distinction; that is the difference between "can't" and "won't". You see, I came to realize that life is full of choices. There are many things I am unable to do really well because of physical limitations, but if I let go of a little of my perfectionism, I have to admit there are very few things indeed that I CANNOT do. There are, however, many things that I WON'T do, that is, there are many activities that I choose not to do. For various reasons, I will (choose) not to do some things (lack of time, resources, interest, etc.). But generally we avoid such a distinction, because we don't want to be responsible for our decisions. We would rather be "fated" not to do something. Then we "cannot", then we aren't "in control", then we can "play it safe", then we do not have to change or exert energy or make the sacrifices necessary to live up to the potential that we each possess.

I had always imagined from my earliest viewing of the Olympics on TV that I could be a good runner. In school, however, I had chosen golf as my springtime sport. There were a number of reasons for selecting golf. It was less painful, there was less competition, I had a better chance of achieving recognition, etc., etc. Also, in those days I liked to smoke, and cigarettes didn't seem to hurt my game. But runners didn't smoke. And I didn't want to make that sacrifice. And it was not until some years later that I finally decided to quit smoking. After a number of unsuccessful attempts to quit, I wanted that particular time to quit

permanently, so I decided that I would get some exercise to clean out the lungs. Jogging seemed like a natural, so off I went, huffing and puffing. I figured that a mile wasn't too far, so I creaked and groaned for about a mile. The next day I came close to beginning smoking again. If Mephistopheles had made me an offer, I would have gladly traded smoking for a few years at the end of my life. The pain of exercise was that great. Whether it was my Norwegian stubbornness or sheer stupidity, I jogged again the next day. And on it went, day after painful day. The only thing that kept me going was a slight lessening of the pain and the tiny pleasure I could draw from walking into the house after having run one mile. It was all I could do to suck in my gut and swell my chest momentarily for the audience before I collapsed in a heap on my bed. Perhaps a month later the pain had lessened enough that I could look up from the sidewalk two feet in front of me to occasionally glance at a tree or a bird or a house. By the end of the summer, I was amazed that I was getting a little bored with one mile, and the same old route, so I added a little distance and began to explore new courses. On one such day I was totally amazed to discover that I could run five miles without stopping. This wasn't planned, however. I simply got lost, and it took three miles of wandering to find my way home. Well, that summer of my exercise "rebirth" is now eight years in the past. And slowly over that period, that thin runner I watched on TV years earlier was no longer just a figment of my imagination. He was me. Well, not an Olympian, or even world-class, but 25 pounds lighter, able to run over 100 miles a week, and feeling the fittest and happiest of my life. I had my own little Olympic experience just this Spring when I ran the

most famous road-race in the world: the Boston Marathon.

Maybe you have a fantasy like mine. You may have even acted on it, and amazed yourself with the transformation. If you haven't, or if there's another dream you'd like to work on, maybe the following pages will help you gather up the will to take the first halting, clumsy, painful steps. When you do, I guarantee you'll never be the same again.

I. WHY EXERCISE?

Surely there are some cynics in the audience who will find every imaginable excuse not to exercise. The following reasons probably won't convince them to go right out and buy running shoes, but maybe it will plant a small seed which may take years to germinate. Maybe too it will have enough force to knock those "on the fence" off in the direction of growth and transformation through exercise. For those already hitting the ball, pounding the pavement, or moving gracefully across the floor, hopefully this will be a reaffirming experience not unlike meeting an old friend and deepening the relationship.

Psychiatrist Thaddeus Kostrubala² makes an interesting case for a new definition of what is human. In his chapter "Genus Homo", he traces the species back 3 million years, the age of Skull 1470, the oldest direct ancestor to humans. He then attempts to show quite graphically what is basic to the character of the human being. Taking the birth of urban civilization as beginning about 5000 years ago, Kostrubala then compares the species both before and after this event.

²Thaddeus Kostrubala, The Joy Of Running (New York: Lippincott, 1976), pp. 25-33.

Before cities, genus homo was basically a "moving" being, that is, a hunter, a gatherer, a shepherd. To survive and to thrive, such a creature had to walk and run a great deal. Since the advent of urban dwelling, genus homo has become largely a sedentary being by comparison. Using the analogy of a trip across the United States, the author compares both periods of time. The picture couldn't be more dramatic. For 2995 miles, genus homo is a moving running, walking person. For the last five miles he/she has become a sitting person. Now, why does Kostrubala make this comparison? He does so for at least a couple of reasons. First, as a Psychiatrist, he has come to realize many of the emotional disorders of contemporary civilization are related to this "sedentary" character of life. Second, as an obese, smoking, drinking, high-risk potential "heart attack" victim himself, a program of running, literally saved his life. Kostrubala then points to primitive people still in existence today as examples of his thesis. The Tarahumara tribe of Mexico provide an excellent illustration. Virtually a stone-age people, the Tarahumara, living on a simple diet (even poor diet by our standards) literally jog everywhere they go. Living in mountainous terrain, it is not uncommon in a normal day to jog 15-20 miles between villages. Studies of the Tarahumara show that heart disease and serious emotional disorders are almost unheard of among these people. Also, many Tarahumara live in excess of 100 years.

Another Psychiatrist, William Glasser³, corroborates Kostrubala's testimony. Glasser, who has written extensively about learning and

³William Glasser, Positive Addiction (New York: Harper & Row, 1977).

education and also has developed a unique approach to mental health known as Reality Therapy, looks back to primitive civilization for clues for achieving health today. Glasser also recognizes that man (genus homo) is basically a running/moving creature or being. But he dates the problem more recently, with the industrial revolution. With the advent of machines, particularly the automobile, the human being continues to move, but no longer under his/her own steam and power. Because of this "sitting", according to Glasser, neural "pathways" become blocked and all sorts of problems result, from simple neurosis to the most complex psychosis. Because we no longer move around with much effort or exertion, Glasser feels we literally become emotionally constipated. Whether drugged chemically to overcome the problems of civilization or slowed physically and emotionally due to physical atrophying, much of civilization's dis-ease stems from this break from our "running" past. Glasser goes on to suggest a number of positive "addictions" which will help to clean out those blocked neural pathways. Among these he says that RUNNING is the "hardest but the surest way".

Once again, let's ask the question, "Why exercise?". We firmly believe, along with Kostrubala and Glasser and a growing list of experts, that to "be alive is to move". Why run? The answer is simple yet profound.....for your life!! Basic to our very humanity, coded into our genes, written into our scripts, molded into our coronary arteries and neural pathways, shaped into our bones, muscles and joints is movement. To be alive is to move.

II. WHY NOT EXERCISE?

Before dealing with the positive aspects of exercise, we have to be realistic and begin to deal with the multitude of resistances which we throw up to avoid such an experience. I remember after suggesting to my mother that maybe a little exercise would do her some good, I was amazed at the intensity of her reply: "I get plenty of exercise, going up and down the stairs as I cook, clean, and keep house." Many mothers would say Amen to that! But what we are talking about is "good exercise". You see, the kind of exertion that the contemporary Hausfrau uses in the course of her typical day may not be the best exercise. It may in fact be harmful. If a person is a little overweight, has any history of heart problems, or does such exercise in particularly hot weather or for unusually long periods of time, such so-called exercise can result in a heart-attack. Or at the least a lowering of resistance may make it possible for other health problems to occur. The same goes for the kind of exercise many average "businessmen" engage in after work. I've heard a number of slightly paunchy desk-jockeys proudly tell me that they are now playing handball once or twice a week. They may rightly be proud of their determination, but they may not be so prudent in the choice of their exercise. To put an out-of-shape business type (ex-jock) on a handball court or into any form of hard physical exercise immediately and only once or twice a week without a gradual conditioning program only invites problems. The first real issue is what is good exercise and what is appropriate for you.

First, before even embarking on a fitness program it is wise to consult with a physician. It is also helpful to talk to a health

professional who has a good understanding of "exercise". One wonders about the credibility of an overweight, hypertensive, choleric doctor and must question the advice of one who we can see does not practice what they preach or live what they "practice". If you can find a "sport" doctor you are more likely to get good council, for they are more aware of high level wellness as opposed to average wellness. Secondly, begin gradually. Overdoing it at the start almost always guarantees a quick stop. Third, pick a physical activity appropriate to your body-type; (ecto-morphs are skinny, lean people, who make natural runners; endomorphs with more musculature are natural strength-sport candidates; and mesomorphs with more soft, rounded tissue (not necessarily fat) make natural swimmers because they float more easily.) This is not to say that you can't change or cross boundaries. But just be aware of your body-type and what might be the best and most natural place to begin your exercise. In all that you do let your body be your guide. In choosing your exercise, look at your body. In the amount of exercise, listen to body signals for over-stress. In increasing activity, monitor your body-messages and begin to know what this great teacher suggests as the best way for you.

A. Me-problems

There are a variety of reasons we choose not to exercise. Some are good reasons, others are not. What follows is a list of three kinds of typical resistences to exercise. You may hear some familiar excuses. Before we can begin to "move" we need to knock down the obstacles, remove crutches, and eliminate the can'ts.

1. "Out of Shape" The first set of resistances might be called "Me-problems". These are the excuses we raise against exercise which basically are personal in nature. The most common me-problem and a rather honest response is "I'm out of shape". Usually we begin by saying we are overweight. We then proceed to bemoan the fact that we have no "wind". "I can't run two blocks without being out of breath" is a typical phrase. The list of "out of shape" "Pardon me but I can't" is endless. We each have become expert at excusing ourselves. How then do we respond to this me-problem? First of all, let's admit we are all out of shape. I'd like to see a person who is really in shape. Ask Bill Rogers who won the Boston Marathon if he was really in shape, and he'd give you a list of ailments, aches and pains a mile long. What are we saying? Simply that fitness is relative. None of us is in the shape we could be in or want to be in. Each of us is less fit than some, and more fit than others. For that reason it is important not to begin comparing ourselves with superstars. Such an initial comparison invites an early shower and defeat. Begin where you are. In business, if you start by comparing yourself with J.P. Getty, people will either think you a nut, or you will be quickly disillusioned. A rule of thumb for general exercise might be helpful. "Train but don't strain." An example: many people get immediately winded when they start jogging. Dr. George Sheehan suggests you run slowly enough so that you can talk to someone as you go.⁴ Not only will the pace be reasonable, but the companionship and conversation will be an extra

⁴George A. Sheehan, On Running (Mountain View, CA: World, 1975).

bonus. Remember, we all have a long way to go! See that not as failure, but as an opportunity and a challenge. I like the button "Be patient with me, God isn't done with me yet". The same goes for exercise and fitness, and then some.

2. "Wrong Reasons" The second me-problem stems from doing exercise for the "wrong reasons". Typically such a person exercises because of a strong feeling of "having-to". I must do this. I should do that. I ought to..... Whether imposed from the outside by some authority figure like a doctor, or society, or friend's peer pressure, or from the inside by a strong ego-compulsion, the result is often the same. After a noble start, after a short burst of exercise, jogging, or swimming or tennis are only a good memory and a resolution for next year. Why is this so often the case? The Apostle Paul teaches us that "the law breeds rebellion". He was trying to tell us that we will only follow the law or obey rules by themselves for a short time. If somehow they do not become internalized or personalized, unless we decide we want to continue and even enjoy what we are doing, the effort will be painful and shortlived. It is prudent, therefore, to choose a form of exercise that you enjoy. Also, set realistic and realizable goals. At the start don't attempt to do it every day. Pick times in advance when nothing will come along and interfere or interrupt. Also select partners to share in the experience. In addition to their companionship, in the early stages you will (more than once) be for each other the little extra push needed when you just don't feel like exercise. In time, with consistency and regularity, you will be "addicted" and the motivation will be almost entirely internal.

3. "I Don't Have Time" The third excuse of a "me-sort" is one of the most common expressions in the English Language. I imagine each culture has an equivalent. It is the simple and sentence stopping..... "I don't have time". Usually for supporting evidence we add work obligations, family commitments, etc., etc. The same distinction we made earlier between "I can't" and "I won't" even more powerfully applies here. When one says I don't have the time, what they are really saying is "I really don't want to make the time". And that may be perfectly all right. But at least let's give the honest and accurate excuse. With regard to time, we have as much or as little as we decide to give to the various activities of our lives. If something is important enough to us we will do it. If taking/making time seems hard, maybe a bit of logic I use will be helpful. To me, one hour a day of exercise isn't too much time to give to the body. It actually is a very small amount when one considers the number of hours we give to the mind, to work, to family, to others. I feel that my body deserves at least one hour a day of hard vigorous exercise. Now for you, in the beginning the time-period may be shorter, but the logic still applies. Think of the time we give to the care and maintenance of our cars or our homes, and yet they are inanimate, impersonal things. The human body is a one-in-a-lifetime gift, it is the best and most priceless home we will ever possess. It is the finest and most efficient means of transportation available. It is a veritable, complete, self-contained home entertainment unit that put Zenith, Magnavox and Sony to shame. Our bodies deserve some quality time each day. With regular daily exercise the time-dividends added to your life both in duration and in

quality of life are incalculable.

B. Sport-problems

The Me-problems or resistences are hard to change, but since we have some direct control over our own lives, they are far easier to deal with than the next set of resistance. We call them the Sport-problems. They are characteristics of "sport" as we know it, and their existence makes it increasingly difficult to get going and stay going with exercise or sports.

1. "Narrow Definitions" The first sport problem stems from the fact that the definition of sport in our society has grown so narrow that "by definition" seems to exclude most people. In part this is due to the "professionalizing" of sport and its constant media coverage. Once-upon-a-time, most sports or games were generally participatory and available to the masses, but with the advent of professional teams, high-salaries, media-hype and the "super-star", there is little room for the average "jock" except to sit in a comfortable chair sipping a beer while watching on the tube. Along with this commercialization of the game has come increased costs: to participate, to watch, to experience sport. Fortunately, at the same time that the ball has been effectively taken out of the hands of the ordinary athlete, some exciting new grass-roots developments have taken place which hold promise for a whole new renaissance of participatory games. The best known is the concept of New Games. Initiated by Stewart Brand (of Whole Earth Catalogue fame) New Games guarantee that every one joins, everyone has fun, and no one gets hurt. Wonderfully tantalizing-

sounding games like Lapsit, Boffo-Boffo, have been created using such outlandish equipment as gigantic earth balls, parachutes, throw-away soft balls and knee sox. I particularly like Infinity Volleyball. Using a huge earth-ball the object of the game is not to beat the other side, but to see how many times a team can hit the ball back and forth. The game by definition requires teamwork and cooperation, because it is impossible for one person, even the most macho of men, to hit the ball by himself. The laughter is uproarious, the competition is intense, the sense of drama, and the thrill of being involved produce that incomparable warm glow at the end of a New Games Tournament.⁵

2. "Wrong Goals" Another Sport problem which is hard to overcome results from having "the wrong goals" for the game. Much of sport has been whittled down to a simple formula of win and lose. It doesn't make any difference, despite the rhetoric of sportsmanship, how you play, it's the results that really count in the final analysis. Vince Lombardi, who has virtually been canonized as the saint of American professional football, summed it all up when he bellowed "Winning is everything". This win-lose syndrome is hideous in its effects. Not only are adults discouraged from beginning sports and exercise, but young children often "burn-out" on little-league and Pop-Warner football even before their adolescence has ended. Most people would look at me as a good athlete. But my memories from childhood of the pressure to win, to be the star, and to be the best were so enormous that I rarely really enjoyed the games I played. Usually I was so worried that I'd

⁵Andrew Flengelmann (ed) The New Games Book (New York: Doubleday, 1976).

lose or not be as good as someone else that the joy of sport disappeared. George Leonard has written a wonderfully human article which I think provides a good antidote to the wrong-goal orientation of much of contemporary sport. He fears that "hot-competition" will ultimately mean that we will all "burn-out". He proposes a return to sport and exercise as re-creation: as experiences which are rewards in themselves.⁶ Like a banner I once saw near the end of a marathon-run, "There are no winners, only finishers".

3. "Dumb Jock" The third kind of resistance which may keep us from exercise is a still pervasive view abroad in our society, namely that of the "dumb jock". The expression "brain vs. brawn" is often portrayed as a choice between intelligence and ignorance. Physical education is often characterized as unintellectual, and that the "life of the mind" is the best way. Typically physical education, laboring under this stereotype and stigma, is viewed as an elective. I remember all the elaborate excuses that girls in my schools would devise to get out of P.E. In part this may have been due to a negative experience of P.E., but it is also a sad statement about the enslaving roles often assigned to women in our society, which say that women are not to be physical, to sweat, to get "dirty". And even though most of the boys went to P.E.; because of the competition and pressure to be the best, for most, their gym-recollections are painful ones. Remember that horrible process as teams were selected. If you were not the first or second selected, you were an "extra", a nobody. Again, Leonard has a hopeful

⁶George Leonard, "Winning Isn't Everything", Faith At Work, LXXXVII, 4 (June 1974).

alternative vision. Remembering the days of classical Greece, where the gymnasium was the center of the university, he proposes we once again elevate physical education to its rightful place in the educational process, as the integrator of all learning, because as physical beings all of our learning and growth begins from the body.⁷

4. "Future Orientation" The final sport resistance encompasses all kinds of physical activity, and applies in many areas of life. In a competitive, future-oriented, productivity, quantity-oriented society, the present gets lost in the process. Rewards are deferred. We work to be able in the future to buy that home or that boat. We relax today, so that tomorrow we will have energy to work. We do this or that in order that the future will be better. Now there is nothing wrong with a future-orientation, but the picture has gotten out of balance. We have lost sight in many areas of life of the experience itself. In sport and exercise we have too often been oriented towards extrinsic rather than intrinsic rewards. In other words, rather than enjoying the activity just for the activity's sake, we enjoy it because of some prize at the end, or some result in the near or distant future. Of course, we can get too wrapped up in today, and hedonism's hold on our sensibilities is strong, but a great deal of the resistance to exercise in our day comes because it is not enjoyed simply in and of itself. Furthermore, we look on the quantity of things we do, the number of miles we run, the number of sit ups, the number of minutes

⁷Leonard, The Ultimate Athlete, from a speech at California State University, Long Beach, March 8, 1978.

we sit and meditate, rather than enjoying and being thoroughly engrossed and involved in those indescribable quality moments of movement. If we begin our exercise with the attitude that I am going to be totally here and now, certainly the result would be that we would discover a new depth, meaning, and vibrance in our activity. It is one short step to applying that lesson to our lives in general.

Before getting into the various benefits of exercise, a few basic helpful hints might be appropriate. First, regarding the amount of exercise, besides the caution to start slowly, remember that a good general guideline might be as Kostrubala suggests: 45 minutes of vigorous movement, (running in his case) at 75% maximum cardial output, three times a week.⁸ This will be long enough to get both heart and lungs involved, and with a day of rest every other day, there will be sufficient recovery time. The ultimate goal, however, is daily exercise. Second, and to repeat what we said earlier, choose an exercise you enjoy or think you will enjoy. Also if possible select a form of activity involving a partner. Third, gear the selection to your body-type: ecto, meso, or endo-morph. Fourth, a variety of physical activities will help overcome boredom and also exercise the body more thoroughly. On the other hand, it is often good to settle on one basic activity as a regular "conditioner". A good case can be made for running as just such a general conditioner, because it serves as the basis for many forms of exercise. But other excellent general conditioners include swimming, walking, biking, and dancing. Perhaps the

⁸Kostrubala, p. 48.

most important thing to remember in all this is to have fun and enjoy the activity. To keep it up, it will have to be more than just "good for you".

III. EXERCISE AS:

Much of what we are attempting to do in this book is to deepen and broaden definitions. We would like to do the same with exercise, and therefore we will now offer some old and new ways of expanding our consciousness about exercise.

A. Flexibility

Exercise is more than just strength, speed, and endurance. One frequently overlooked aspect of sport is flexibility. It is not an accident that before meaningful exercise calisthenics take place. As we went through school this experience was not often explained. It seemed just a boring preliminary to the really important and fun events. In part due to the influx of Eastern thought, especially Yoga, into Western culture, flexibility is beginning to be seen as important in its own right and even as an enjoyable and meaningful experience. Hatha yoga teaches that the flexibility which is achieved through various postures is not just a physical limberness, it also provides a mental and spiritual relaxation and looseness. Think for a moment of people whose bodies seem tense. Aren't they often the same people who seem to be "uptight" in other ways as well. Various forms of exercise which involve flexibility components can enrich both the event itself and also have a soothing carryover effect lasting long afterwards.

After conducting a running workshop once, I received a note from an older woman who commented, "I'm sorry to say I haven't kept up my running, but I am still stretching, and what a difference it has made".

B. Fitness

The level of health we are discussing here is mainly one related to physiology. Through regular exercise, almost miraculous things can happen to the body. Most people are aware of the weight loss or control that often accompanies consistent physical conditioning. But few people know that through one year of regular daily jogging they can almost double their capillary capacity. Think of it, in one year, your body could be serviced by twice as many circuits. In my own case, after several years of regular running, my pulse rate at rest hovers just below 50 beats per minute. It doesn't take an engineer to know that my heart is only working about half as hard as the "average" healthy person. On a physical level many other evidences of fitness can be cited: clearer skin, shinier hair, rosier cheeks, firmness of muscle tone, regularity, and improved sex life. The list could go on and on, and you could be a part of such exciting body-changes.

C. Health

Here we are talking in a broader sense than in the previous area. In the New Testament the word salvation is used a great deal to describe what the Good News involves. If one looks at the Latin word from which we get salvation, *salve*, it literally means health or wholeness. As we pointed out in the chapter on the body and the Bible, wholeness was a

very important concept in the Jewish thinking. The body was not separate from the mind. They were intimately interconnected. The health of one depended on the health of the other. In fact, wholeness was what life was all about. To experience such Shalom or wholeness was to have experienced God. This wholeness meant health in a broad and deep sense of integration of body, mind, and spirit. Exercise obviously is central to such a view of health. Dr. George Sheehan, a cardiologist-runner-philosopher, credits sports medicine with radically raising the consciousness of what health is about in recent years. Instead of studying the average citizen's condition and calling that health, lately health is defined by studying the physically fit, the athlete, the exerciser. The new definition of health is determined by the physically fit. We are proposing more than simple physical health, but health at all levels of being.

D. Joy

Earlier we suggested you select or stay with a form of exercise which you enjoy. We would now add that there seems to be something unique about exercise which actually produces joy. We are referring to more than a "whoopie" kind of joy, but a deeper joy which is only experienced after some pain. Kostrubala describes the first 20 minutes of running as dysphoria, a nice way of saying pain. After that, however, runners frequently experience a euphoria or joy which borders on ecstasy. For me the feeling is like I'm running a few feet off the ground. I feel as if I could run forever. This feeling, however, is not permanent, in fact, it often fades rapidly. But this kind of joy

is testified to by countless exercisers as a basic part of their reason for doing their thing. Maslow, the psychologist, labels this a "peak" experience. Kenneth Ravizza summarizes Maslow's thinking in this way:

The peak experience can be denoted to mean a particular experience in which the individual has an ecstatic, nonvoluntary, transient experience of being totally integrated, at peace with himself, functioning fully, and in complete control of the situation. Almost every culture and religion refers to this type of experience. The Zen concept of "Kensho", Yoga "Maksha", Taoist "The Absolute Tao", and the Quaker "inner light".⁹

In Christian teaching the dysphoria and sacrifice are like the cross and the euphoria and the peace like a sort of resurrection-heaven experience. Whether the testimony is from medicine, psychology, or the church, the fact remains, exercise is a bearer of joy.

E. Natural High

Exercise is a high. It is a natural non-pharmaceutical high. Huh? Did you ever experience something called "second wind"? After a lot of hard work or exercise and seemingly on your last legs, you suddenly got a rush of energy? Surely you've read about the superhuman feats performed by people in emergency situations, like lifting a large tree off someone's body? In this case it is called adrenalin. Whatever the name, the juice flowing through the body is actually epinephrine, a hormone which is a super energizer. Kostrubala in his studies of distance runners discovered that usually after about 20-30 minutes of vigorous physical activity the hormone epinephrine is

⁹Kenneth Ravizza, "Potential of the Sport Experience", in Dorothy J. Allen and Brian W. Fahey (eds.) Being Human in Sport (Philadelphia: Lea & Febiger, 1977), p. 62-3.

released in the body, bringing a burst of strength and a high feeling.¹⁰ What a wonderful safety valve and pleasure creator to have built into the body. But, unlike unnatural highs, this one cannot be bought, controlled or manipulated. It comes only after physical sacrifice and only when it is needed.

F. Pleasure

Another way of elaborating the joy of running is to recognize the great pleasure that exercise can help you experience. For example, after a certain amount of exercise, all the senses are heightened. I have a vivid memory of just such a time, which occurred on a run in Northern California. I was following a loop-course through rolling suburban hills and planned to proceed around the same route about 3-4 times. The first time around was the typical painful loosening-up grind. Most of my attention was given to my body and to just keeping one foot moving in front of the other. The second time around I noticed while running up a steep hill that there was a very pleasant aroma in the air. The hill seemed a less arduous climb wrapped in the sweet fragrance. Going up the hill the third time I once again was carried on by the perfumed air, but this time my eye was caught, transfixed I should say, by spectacular yellow hyacinth bushes lining the road. Their colors glowed, as if the branches were capped with fire. The combination of smell and sight was electrifying. Just as I was about to leave the hill, I heard a humming, or buzzing sound, like

¹⁰Kostrubala, p. 96-97.

an electric generator overhead. Quickly, however, I learned this was no humanly-created sound but that of thousands of bees busily darting and buzzing between the wonderful yellow petals. Need I say more about the pleasures of the senses one can experience as they are heightened by exercise? Exercise has a way of cleaning out all the clogged sensory pores of the body so that we can experience all the wonderful richness of life all around us.

G. Adventure

A very wise man once said, "I traveled the whole world looking for adventure, and found it in my own body". Exercise can be the road to just such an adventure. In the Western world generally our vision has been directed outward. It has been oriented toward exploring, conquering, and building on the frontiers which have seemed to run endlessly before us. Often this has caused us to overlook the inward journey into the body. The East, perhaps in part because of less room to roam and more people, has more often turned inward. Exercise can provide a unique opportunity to explore what might be called mental landscapes or to go on body adventures. Each time one exercises there is always new territory to explore and probe as well as old familiar haunts to revisit. Maybe if we could combine these outward and inward parts of living through exercise we might transform our experience to the point where instead of saying I sailed a boat today or I flew a plane today, we might proclaim with eyes glowing, I sailed and I flew today.

H. Self-Knowledge

Without a doubt my body is my best teacher. The body cannot lie. It can be your best friend and companion as well. But to experience this it must be treated well; that is, exercised. The more in shape and fit I become, the clearer my body speaks to me, and the more it tells me of life. It tells me with crystal clearness of all that is going on around me, the sights, smells, tastes and sensations. The purer I become through exercise, the stronger and more understandable are the signals my feelings and emotions give, so I can be aware of both the outer and the inner realities. For ultimately all learning is "sensual", because as body beings everything we experience is mediated through the body. Therefore, it behooves us to keep the "receiver" or "perceptor" in good repair. Exercise is to the body what driving at steady high speeds is to a Porsche. Like a sleek well-built machine, the body is meant to move, and when it does, it gives good and reliable information.

Self-awareness is a function of feeling. It is the summation of all bodily sensation at any one time. Through his self-awareness a person knows who he is. He is aware of what is going on in every part of his body; in other words; he is in touch with himself. For example, he senses the flow of feeling in his body associated with breathing, and senses all other spontaneous or involuntary body movements. But he is also aware of the muscular tensions that restrict his movements, for these too create sensations.... Not being in touch with his body from within, it feels strange and awkward to him, which makes him feel self-conscious in his expression and movement.¹¹

I. Therapy

Earlier we mentioned Thad Kostrubala and William Glasser. They

¹¹Ravizza, "The Body Unaware", p. 104.

have each done pioneering work related to counseling and physical exercise; particularly running. Kostrubala's approach is unique in that he has trained a group of therapists who accompany patients on a run, talking as they go, and immediately afterwards doing more intense therapeutic work. This type of approach as an adjunct to other forms of help has had significant results in relation to addiction problems, schizophrenia, and problems of depression. Kostrubala believes that the surface has just been scratched as far as the potential of this therapeutic aid is concerned. Of greater applicability to most people is the simple self-therapy which occurs through movement and exercise. For myself, I have discovered that running relieves tension, helps me work through anger, builds emotional endurance and confidence. Through rhythmic flowing movement, locked parts of me come "unstuck" and knotty tangled problems are loosened. It is not uncommon to begin a run with a particularly complicated problem weighing me down and to find that during the run answers or possible solutions literally pop into my mind as I move along. So both as a preventative and a curative agent exercise is extremely therapeutic.

J. Prayer and Meditation

The experience of exercise can be far more than grunting and groaning, as we are beginning to see. Prayer has been a difficult thing for me over the years. As I began to run, however, I found that what I had been told prayer was, I was often doing during my exercise. Perhaps by trying to pray I had been in the way. And perhaps being a very active person, sitting still long enough was hard. But I found

as I was actively moving, a kind of quiet, peace, and stillness like I rarely experienced in other kinds of meditation, occurred. As I reflected more, I realized that running or any regular, smooth, rhythmic activity could have a chantlike liturgical quality. Indeed, I often found myself singing and repeating phrases much like petitions while jogging along. For me the time apart, the rhythm, the discipline all have become a kind of prayer. After a run my whole being is relaxed, centered and peaceful. Even on those days which weren't so smooth I have found consolation in exercise. I have come to know well that scripture passage which speaks of the spirit praying through me with sighs and groans.

K. Community

One of the most important and potentially enjoyable aspects of regular exercise is companionship. This experience is hard to describe, but is well known to anyone who has been a part of a team, or who has struggled through a common difficult time together with someone else. The comradery and esprit d'corps before and after a running race is not a loud boisterous affair, but a sort of quiet community of subtle expressions, quiet presences, and gentle knowing glances. Perhaps in running with a partner, in sharing in the pain, the exhaustion, the thrills, and the peak experiences a common ground on which we can stand together is discovered. Maybe, too, as we run, the barriers between people begin to break down, just as the uptightness of body and mind disappear as the body begins to move and flow and express itself as it was meant to. Mike Spino reports an even deeper level of togetherness:

On another run with Ron I had the sensation of going inside his body. It happened more by need than imagination. We were running 22 miles on a Sunday, and I was coming down with a cold. For 12 to 14 miles I felt awful. Then a malaise overcame me, and for a few seconds, I could feel myself actually going inside my runningmate. Then the sensation increased. I felt like I was absorbing Ron's energy. I wasn't feeling my own body very much, and my desperate need for rest seemed to be progressively satisfied. I felt strangely attached to Ron. Each mile was easier, until after three miles I was refreshed and finished the workout in strong form.¹²

Whatever the reason it happens, in what seems a moment, people who didn't know each other become quickly part of a grand, compassionate, intimate community of kindred spirits.

L. Transformation

Exercise can slowly chip away at the rough edges, smoothing over uneven places, gradually refining what was originally crude ore. It can also do some remarkable transformative things. Through exercise a person can literally become a different kind of person. I believe that experience is happening in my life. Freedman and Rossman's studies of personalities related to disease, described two very different kinds of persons. One, the type A, was aggressive, time-conscious, goal-oriented, driven, hard-working, etc., etc. The other, type B, was more relaxed, long-haul oriented, able to put things off, more easy-going, etc., etc. For most of my 30 years I have been pure type A personality. Interestingly type A is a likely candidate for a heart attack or a high-stress related disease.

In the past two years through my regular running discipline I have moved a good way towards becoming a B-type personality. I have

¹²Michael Spino, Running Home (Millbrae, CA: Celestial Arts, 1977), p. 110.

relaxed a great deal, I can let a thing go in conversation which formerly would have raised my ire, and I can put things in a longer time frame. I am more apt to do careful, thorough research before acting, I set a reasonable number of goals for a day, and when done stop. I have relapses to my old habits, and sometimes let my running become a sort of type A behavior, but compared to two years ago I feel like a very different person.

Another example of transformation occurs occasionally while on a long easy run. I would have to call the experience one of transcendence. I feel a oneness with all, a total immersion in my surroundings and with it a calm, a sort of "peace.....which passes understanding". I feel in control and yet paradoxically out of control or in someone else's hands being carried along. I have no fear whatsoever as this happens. I seem to move effortlessly. Time is no longer existent. In fact, I have run for several hours and upon returning home have been amazed to find out how long I have been gone.

Carrying this a step further, Michael Murphy has gathered an interesting list of sports or physical exercises which can be such experiences of transformation. This mind-boggling list¹³ follows:

PHYSICAL SIDDHI

1. Extraordinary control of the bodily processes.

PSYCHIC ANALOGUE

FROM SPORT

This is fundamental to all high level performance in sport. Pulse, heart beat, breathing and other physiological processes come under extraordinary control when a runner does

¹³Michael Spino, Beyond Jogging: The Innerspaces of Running (Millbrae, CA: Celestial Arts, 1976), p. 106-110.

PSYCHIC ANALOGUE

Control of feelings, thoughts, imagination and other psychic processes.

the marathon in a little over two hours (which means that he averages better than a mile every five minutes for the entire 26 miles) or when underwater swimmers hold their breath for more than five minutes at depths of up to forty feet, or when a race driver makes the hairpin turns required in Grand Prix driving.

PHYSICAL SIDDHI

2. Ability to change shape, size and mass.

PSYCHIC ANALOGUE

Psychic mobility, altered consciousness.

FROM SPORT

Morehei Uyeshiba, the inventor of Aikido, it is said, seemed to change his shape and size in the swirl of a free-form match. Drastic changes in body image have been reported to me by golfers, football players, ocean divers, skydivers and mountain climbers; sometimes such a change seems to communicate itself to onlookers.

PHYSICAL SIDDHI

3. Invisibility

PSYCHIC ANALOGUE

Ego-loss, blending, harmonizing with the elements.

FROM SPORT

The same Master Uyeshiba, in a movie of him demonstrating Aikido, seems to disappear from view for an instant then reappear in another place. His followers swear the film was never tampered with. There are legends about similar feats among football players. George Best, the Irish soccer star, has been described as "going underground" or "going invisible" during a match.

PHYSICAL SIDDHI

4. Bilocation, being in two places at once.

PSYCHIC ANALOGUE

Astral travel, power to impress at a distance.

FROM SPORT

David Smith, in his unique pentathlon, described the sensation of "rising above his body" while he was swimming. The "out of the body experience" is frequently reported by athletes.

PHYSICAL SIDDHI

5. Stigmata, tokens of espousal and other signs on the body.

PSYCHIC ANALOGUE

Conforming to a religious or philosophical ideal or to a "Higher Form", singleness of being and purpose.

FROM SPORT

Could it be argued that the sometimes radical changes of body structure which an athlete goes through in order to perform a particular feat or to play a particular position is like this? The same power of mind over matter is involved.

PHYSICAL SIDDHI

6. Incorruptibility at death, and freedom from the aging process.

PSYCHIC ANALOGUE

Contact with the ever-born, ever-renewed, self-existent being which is characteristic of higher states.

FROM SPORT

George Blanda, at 45, continues to amaze us. Sam Snead is a money-winner on the PGA tour at the age of 61 and still has that famous swing. Percy Cerutty, one of the great track coaches and physical culturists of all time, is highly active at 79. Barnard McFadden parachuted into the Seine and the Thames on his 85th and 86th birthdays. Where will it all end?

PHYSICAL SIDDHI

7. Precognition, prophecy, retrocognition, time travel.

PSYCHIC ANALOGUE

Freedom from tyranny of past, present or future; closeness to the Eternal; freedom from this game; psychic mobility.

FROM SPORT

An example of this would be professional football player, David Meggesey's claim that he made many tackles because he could anticipate the moves of the other team's running backs: somehow he knew what they would do an instant before they did it. A tennis instructor told me that the same kind of precognition has come to him during tennis games.

PHYSICAL SIDDHI

8. Telepathy, clairvoyance.

PSYCHIC ANALOGUE

Freedom from the tyranny of the five senses.

FROM SPORT

An incredible power of communication often develops between members of a team--between a quarterback and wide receiver for example--where one can anticipate the moves of the other. Skiers tell about their sensing a comrade's danger or distress on the slopes. Ocean divers and skydivers

have told me the same kind of stories.

PHYSICAL SIDDHI

9. Featsoof extraordinary strength and endurance as with the Lung Gom walkers who, it is claimed, can walk for weeks without stopping through the mountains of Tibet.

FROM SPORT

A 26 mile marathon run at close to a five minute mile pace. Extraordinary moments of strength in weight lifting competition.

PSYCHIC ANALOGUE

Psychic strength and endurance.

Whatever the level of "exercise" your activity need not be drudgery.

You may not experience the same dramatic transformations listed above, but in time your life will be enriched in many of the ways we have just described. The list, however, is not exhaustive. Maybe finally the greatest benefit of your own "exercise" will be the unique addition you make to that list. -

Go to it!

Chapter 5

THE BODY AND RELATIONSHIPS: MY BODY AND YOUR BODY OR
"CALLED TO BE A BODY-WORD OF LOVE"

I. BODY LANGUAGE

A few years ago an intriguing book¹ spent some time on the best-seller charts. Its premise caused quite a stir, making us all uncomfortably squirmy. For we were told that in addition to the verbal language by which we regularly communicate, a subtle and silent but equally powerful form of communication was taking place through our bodies. In its original popularized form we were told that the various "postures" our bodies assume say important things about the way we feel, think, and believe. Obviously this was not a new idea. For common sense, twenty-twenty vision and some sensitivity has lead us all at one time or another to remark about another person after noting a slow shuffling gait, stooped shoulders and crestfallen appearance, "you certainly look depressed". Our bodies have always communicated much, but what this new book and many takeoffs from the same theme have hammered home ever since is that our body language is a very much neglected form of expression.

A. Storming The Body Castle

Perhaps the book was also jabbing at the fact that in Western

¹Julius Fast, Body Language (New York: Lippincott, 1970).

Culture, we often try to cover up our inner feelings and thoughts. In the same way as we guard private property, we guard the privacy of our inner lives, and our body is like an unmoved and unmoving fortress or citadel. Growing up in a Norwegian Lutheran Background, this was certainly the case. Although I "heard" the words joy, excitement, enthusiasm, etc., their embodied expression was often not as visible. For example, I remember that for a long time I was not allowed to go to dances. And yet I wondered what better way to express joy and excitement than to dance. The same could be said for other emotions. Although they were said to be good and virtuous, their physical expression somehow didn't live up to their billing. It wasn't so much that they were not allowed, as they had to be bridled, channeled, throttled. Much like that youthful energy which I felt so strongly, it had to be controlled. But often the distinction between control or restraint and repression was not so clear, and as a result the deep intimations and longings and feelings of my inner life became buried beneath a pile of body prohibitions. Nowhere was this discontinuity more pronounced than in church. Again there was much talk of joy, but I remember to this day the painful "pinch" I was given when youthful mirth and laughter came bubbling up during church. I also remember several funeral services where I was told that we were "grieving". But I also heard the confusing message that the lack of tears among the mourners was a show of "strength". In other words, grief was good but not too much, or grieve but don't show it!

Body-language, whether it is repressed, ignored, or not recognized, is a form of communication we must take more seriously.

Body language can be very simple as in a "posture" which speaks of what is going on inside a person, as downcast eyes meaning embarrassment, or folded arms meaning uptightness. But such simple deductions can be expanded to broader characterizations with far more wide-reaching conclusions: stooped shoulders can represent an introverted person, or pursed lips can speak of a rigid, precise, and nervous individual. Whether a simple or broad interpretation, it is now commonly accepted that body-language is one of many clues which tell us a good deal about each other. And like any relatively new language we are still learning to interpret the subtleties and nuances of different expressions, postures, poses, strides, carriages, stances and gaits.

B. What Is My Body Saying?

Too often, however, our reading of such body language has been limited to others. Not often enough have we applied this new tool to ourselves. Instead of asking what do those persons communicate through their body-language, we need to begin by asking what do I communicate through my body? When we begin to look in this mirror we may be startled by the many subtle and not so subtle things our physical forms say. What does the shape of my body communicate? How about my skin, its tone, texture, and color? How about my posture, my musculature, my carriage, the way I walk, my facial expressions? How about the way I sit, or the way I stand? How do these expressions change in the various situations I experience in life? Do I sit differently or walk differently when I have just learned of a death or have received a promotion. Surely we begin to see how expressive our

bodies are, and how often they naturally express themselves without "thinking". Perhaps sometimes we wish we had them more under control (that head-turning glance at an attractive member of the opposite sex) and at other times we would wish to be more relaxed and free in our body communication. An interesting exercise to test how expressive your body is in communicating well involves acting out certain feelings. Walk about the room and think "anger" or "love" or "sadness" or "anxiety". See if your body language is clear and true. Too often we don't know how to express our feelings in bodily form or cover the feelings. But our bodies are marvelous "transmitters" which are meant to send out signals, so that others can respond to us.

We need to ask, what is my body saying about me, the real me? Do people know me by looking at me? I suppose we all need secrets, but I suspect that we would all like to be known as we really are. We would want what we feel to be clear to others, what we think would not get caught in our throats, and what we believe wouldn't have to wait like the Lion in the Wizard of Oz for a heart. We all know that we would like to communicate better. In recent years we have been getting the word that the "medium is the message" as Marshall McLuhan calls it. We are being told in many ways that we communicate more by what we do than what we say, and that what our body says is one of the best ways of speaking and listening to one another.

C. My Body And Others

Freud carried this theme to an even deeper level when he claimed that:

The adult's relation to his body will parallel his relation to the world; whether he trusts or mistrusts, enjoys or seeks to utilize, feels potent or weak, will be equally reflected in his attitude toward his own body and the objective world.²

What the great psychologist was telling us was that not only does our body communicate, but maybe more importantly what we feel, think, and believe about our bodies will express itself in the way we relate to ourselves, to others, and to the world. In other words, if our body is a negative word to us, then we will communicate poorly with ourselves and with others. If we relate poorly to our body-selves, we will relate poorly to others bodyselves.

D. A Body Command

within the Judeo-Christian tradition, we have learned that the greatest commandment is that we love the Lord, our God, with all our heart, soul, mind, and strength and our neighbor as ourselves. This command to live is three-fold. We are to love God, our neighbor, and ourselves. Speaking a kind word, an encouraging sentence, or a supportive remark involves using words. But if it is to be truly meaningful and real, our love of God, neighbor and self must involve our whole being, our whole life and most specifically our whole body. Luther called the church mouthbed, because it was the place where the word was proclaimed. But too often that is where it is left. The greatest criticism and suspicion I hear from young people when describing organized religion is "hypocrisy". They are saying that

²Sam Keen, To A Dancing God (New York: Harper & Row, 1970), p. 149.

Christians are not practicing, that is embodying, what they preach and believe. Surely then in Christianity, the faith of believers in an incarnate God, in Jesus Christ, the need to improve our body-language is even greater. The Christian faith points to Immanuel, that is "God with us", in the flesh. If the claim is true that people cannot hear what we are saying because our actions speak so loudly, then we must give more attention to the bodily expressions of our love. "Christian faith ought to take embodiment seriously: 'And the Word became flesh and dwelt among us full of grace and truth...'³ The embodiment of God in Jesus Christ is, in faith's perception, God's decisive and crucial selfdisclosure. But for those who believe in God's continuing manifestation and presence, the incarnation is not simply past event. The Word still becomes flesh. We as body-selves--are affirmed because of that. Our human sexuality is a language, and we are both called and given permission to become body-words of love."⁴ What else can it mean that we are to offer our bodies (complete selves) as living sacrifices than that we are not to love just in word, but in deed; not just in head, but also in heart; not just in mind, but also in body.

This chapter is about "body-language", but it is more about the way we "relate" and "communicate" as embodied beings in all the relationships of our lives. We are assuming that how we view our bodies (positively or negatively) and how we feel about our body-selves will radically affect the way we relate to all other bodies; whether

³John 1:14.

⁴James B. Nelson, Embodiment (Minneapolis: Augsburg, 1978), p. 8.

another person's body; the social-political body; the body of nature; the body of Christ, the Church, and God. In this exploration we will first identify those body-shackles which keep our understanding of our bodies from being free and expressive. Then we will retrace our body-biographies from before birth through death, identifying the dynamics of alienation from our body-selves in what we call the "Vicious-Body Cycle". And finally we would like to offer several positive images or models of "Body-Words of Love".

As in the chapter on nutrition, our attitude again must be one of humility and confession. For as we stand in front of the mirror the body-language we see is often not as positive as we would like it to be. Many doctors are overweight and not healthy, many coaches smoke and can hardly run a lap, many ministers are not the best models of love, and many marriage and family counselors are divorced. As the Apostle Paul reminds us, "That which we would do, we do not, and that which we would not, we do". Both our bodies and what they communicate "miss the mark". But in the same way that our worship begins with "where we are", that is with confession, so we begin this chapter. As the confession says "Forgive us for having left undone those things you would have us do and doing those things you would not have us do. Forgive us for not loving you with our whole heart"....and our whole body--our whole being!

II. BODY-SHACKLES

A. Dualism: A House Divided, a Split Personality, Putting Humpty Dumpty Together Again, Purity of Heart is to Will One Thing.

The first reason our bodies do not communicate the love we would

desire stems from a lingering, ancient, false teaching which has plagued the church and Western civilization for centuries, called dualism. Basically, dualism divides reality into two parts. Within the religious community and for our purposes those two parts are called the body and the soul or the body and the spirit. It is the premise of this book and also the belief of the church that dividing reality into two parts is a false teaching: a heresy. But perhaps more dangerous than the division or splitting of reality is the valuation which accompanies the split, i.e. that the spirit or the soul is good and the body is bad. It is just a hop and a skip to the notion that the body and the spirit are enemies which are constantly at war with each other. Even though the church officially has condemned such thinking, this attitude persists in much teaching and popular thought. And so the body is viewed negatively and must be "dealt with". A variety of methods are used including, asceticism, abstinence, punishing the body, denying the body, covering the body, etc. But generally this unhealthy, jaundiced view of the body grows out of this dualistic view of reality.

What are the effects of such a view, particularly as it affects our body-relationships? A dualist tends to devalue body activities. For example, sexuality is seen as, at best, a necessary evil. The early church fathers themselves took a less than enthusiastic view of such body-activity, and were it not for the procreation needed to continue the species, they would probably have been wholly negative in their judgment. It has been a long uphill battle within the church to see sexuality as a gracious gift of God which, in addition to

producing offspring, has a salutary affect simply in its pleasurable aspects. But it has been hard for many to enjoy sexual activity because they view their bodies with suspicion and distrust. The same could be said for the global body. The same ancient dualism said that what was "material", that is, the body, the flesh, the world, the planet, the earth, was also not good. And so our relation with our earthly home has not always been a healthy one. Richard Simon Hanson states that the reason many people are so preoccupied with heaven as the essence of their religion, may come from the fact that "they just don't like it here".⁵ I suspect that one of the reasons that many people do not like it here on the earth-body is that they also do not like living in their own more physical earthly home, their own body.

What does our tradition teach about dualism? From the oldest writings of the Hebrew people, we are told that reality is not twofold, but unitary. This unified view of life is symbolized beautifully in the word "Shalom". In addition to meaning hello, goodbye, and peace, it essentially speaks of the deep underlying quality of life, and the goal toward which life moves, that is "wholeness". Shalom means that everything, despite the appearance of brokenness, and alienation, is related and interdependent. Another deeply-rooted Jewish understanding is that the body is not dualistic. That is, the contemporary distinction between the body and the mind, is foreign to Jewish/Hebrew thought. To say it in a fancy way, the body and the mind are a psychophysical unity. Put more simply, the body and the mind are not

⁵Richard Simon Hanson, The Future of the Great Planet Earth (Minneapolis: Augsburg, 1972), p. 13.

separate and distinct, but are interdependent and interrelated parts of a unified whole. Furthermore, within the Christian tradition the body is not a separate and bad thing. It is as the Apostle Paul says, "the temple of the Holy Spirit". We are therefore to love God and "glorify God with our bodies". It follows then that we are to do the same through our body-relationships.

B. Instrumentalism: Making beautiful music.....together.....

The second shackle keeping us from experiencing healthy body-relationships is instrumentalism. Like dualism, instrumentalism has a long and interesting history. And like dualism it contains an element of truth. But like all heresies, as partial truth, it is misleading. Perhaps the best and most memorable description of an instrumental view of the body is expressed by Plato, when he described the body as being like the musical instrument, the harp. As an instrument it is to be played. It can be played both well and poorly. For Plato and for much of our Western history and, therefore, for us, the body has been seen as an object upon which we are to play "the music of life". As we grow older and more mature, we improve in our dexterity, and in our knowledge of the notes. And so our goal is to "master" the instrument we have been given. You will agree, no doubt, that this is a very attractive and laudable sounding enterprise. And indeed it is. If we were all to diligently practice on our body-instrument, our lives and the lives of others would be greatly enriched. But, unfortunately, there is a very subtle and sinister danger in the instrumental view of the body, and this danger has a great affect on our relationships.

This danger stems from the fact that as an instrument the body can never be valued in and of itself. The body as an instrument is always a means to an end and never an end. As a means to an end the body tends to be viewed as something to be used (and sometimes abused) so that a certain end can be achieved. It is hard for the body as a "temple of the spirit", to be experienced as good in itself, when it has only instrumental value. When something is viewed as an instrument, as a means to an end, it often takes on a secondary kind of importance. And it is not far from "use" to abuse, from secondary to unimportant. How does such a view affect our body relationships? For example, when relating to the earth, an instrumentalist values it for its usefulness. It is a means to an end. We don't view the living, pulsing, beautiful creation as a personal friend, or as an animate fellow-creature valuable in itself, so much as we view it as a huge mine to be quarried, a huge tool-shop to be used, a vast reservoir to be consumed. And so our limited natural resources, animal, vegetable and mineral, are being rapidly depleted. Many species are extinct, and ultimately such a view of my body and of others' bodies threatens the human species with extinction. Another application involves women. For a long time women have been viewed as body-creatures. They have been seen both consciously and sub-consciously as more earthy, emotional, even irrational. They have been seen as less intelligent than men. They have also been seen as instruments to be used. The woman's body is viewed as a sort of baby-factory, a human incubator, and producer of offspring. Such an attitude toward women has dehumanized them. It has made them the weaker sex, objects to be used, means to an end,

secondary in terms of human importance. A remarkable film called "Rape Culture" makes the very convincing case that rape is not just an isolated act in our time, but a way of life. It explains that women are not just "raped". Instead, much of the sexual activity today could be called rape because it is so unilateral, controlled by men, violent, contrary to more human values of gentleness, compassion, and intimacy. We would contend that rape is a way of life in a culture which views the body as an instrument to be used, and which then proceeds to abuse the various bodies: personal, global, social, even theological. I expect that the church, the body of Christ is abused, when it is primarily seen as just such a "means to an end" whether the end is personal popularity, business success, "getting right with God", or insuring one's eternal salvation. It is not uncommon for the body of Christ to become a sort of eternal insurance policy as we buy our ticket to board the bark of Peter and sail toward the "pearly gates".

The vision of the religious tradition speaks loudly against such an instrumental view of the body. The body, we are told in Genesis, is good. Creation is good. It is not good for this or that, or in order that....., but in-and-of-itself, it is good. If the creation is good, it is not just a means, it is an end. It has intrinsic value. And if creation is an end, so is nature, and so are people, and so is God. And as ends they are ultimately not to be used but valued, cherished, and worshipped. My body is good, your body is good, all bodies are good. If I believe that my own body is good, in and of itself, that it was created good, and despite its failings is accepted and loved, then I will value it, love it, and be more willing to offer it as a

"living sacrifice".

C. Visualism

Another problem which keeps us from rich and full body-relationships grows out of a limited or partial way of "knowing" those to whom we are related. This shackle is known as Visualism. If someone were to ask you how you know something, you might answer, "someone told me", or "I heard it"..... Much of our knowing comes from hearing. In fact, through much of history this was the basic way of knowing. Martin Luther emphasized this kind of knowing in preaching and in music, and the church demonstrates that this kind of knowledge is the most important. Things have changed of late, however. Particularly since the advent of the television we may have changed to another primary way of knowing. That other knowing is based on "seeing". An expression made famous by comedian Flip Wilson sums up this kind of knowledge. "What you see is what you get". No doubt, both hearing and seeing are important ways of knowing, but the danger comes when our knowledge is limited to one or the other of these ways. This is particularly true when it comes to our bodies and to the relationships we have with the bodies around us.

What are the effects of a "visualist" way of knowing in our relationships? When our ways of knowing are limited or restricted, so is our knowledge. Think of the effect of television on simple written communication skills among young people today! When we only know what we see, we are also more easily manipulated in our thinking. This is especially true as our attitudes are shaped by electronic media. As

we become knowers of only what we see our knowledge is limited and superficial. We in effect know books by their covers, we know people only by what they look like, by first impressions, we base our beliefs on appearances. When this happens life becomes shallow and cosmetic. When the appearances disappear, when the makeup rubs off, when we find out (through other ways of knowing) what is really true, we are disillusioned and tend to be alienated and bitter. To the degree that we are manipulated by such shallow images, we often tend to manipulate others. As we tend to know people only as we see them, we tend to be known in such superficial ways. Life loses its depth, and ultimately it becomes meaningless. One example might serve to illustrate. Look at a typical popular magazine, particularly the people in advertisements. They all tend to be beautiful, slim, well-dressed, young, and still pretty much of one racial group. How do we feel when we see such people? Generally, we see ourselves as inadequate by comparison. And we then respond in one of two ways, "I'll never be like that", "It's not worth trying, so I give up...." Or we begin the endless quest to become like the "Breck Girl", or the "Marlboro Man"....only to find when we finally achieve our goal that the "style" has changed. When our knowing of ourselves is just a visual comparison between a magazine picture and our mirror body-image, our knowing of others is bound to be frustrated, never "good enough", and wasted time. The most devious danger of the visualist snare is that we never come to accept the real, because we are always looking for or trying to achieve the ideal.

There is, however, another way of knowing which offers far more

promise for richness and fulfillment in all our body-relationships. That kind of knowing again is a part of the Biblical tradition. It is suggested by the word used for knowing, in the Hebrew bible. The word means far more than seeing or hearing. It also means touching, smelling, tasting, and all the other senses. It is knowing in the broadest and in the deepest and in the most intimate of senses. That is why it is the word used both for the knowing which God has for his/her people. Knowing "in the biblical sense" is total knowing, it is sensual knowing, it is whole-body knowing. It is knowing as only we can know ourselves and as only we can be known by God. Ultimately this kind of knowledge could be described as "involvement", and we would add, total-involvement. And so it is that for God to know his people, he had to tabernacle with them, to be no distant ruler, no absentee landlord, but an incarnate, involved, embodied one who relates completely with all creatures and all creation. Such a knowing, it must be said, will discover not only the good in the other; it will experience not only the beauty and richness of life; it will also surely see the brokenness, the pain and misery, the death. But in such a self-knowledge, "warts and all", from such a foundation of realistic self-love, including the body, we can identify with the rest of creation and compassionately love those with whom we relate.

D. Sexism

A fourth body-shackle to remove for a more whole way of relating is sexism. This word is much used today. In this discussion we are using it particularly as it relates to its body implications. The

sexism we are speaking about comes from a very narrow view of sexuality which most people live by. When one is asked about sex, the first things that come to mind suggest just how narrow our working definition is. I believe that "sex" first brings us images of intercourse, that is, the sexual "act". Sexuality is a particular kind of act. Secondly, it is immediately associated with a particular part or parts of the body, namely the genitalia. Much sexuality is simply that "genitality". That is an act between two people involving the genitals. With such a definition go certain assumptions. Generally the male figure is the assertive actor, and the female is the more receptive or passive figure. With such a narrow base, it is no wonder that problems occur in the sexual realm, as they seem to occur in great numbers today. The emphasis is genital and action-oriented, with a number of "how-to" techniques for improving one's ability or skill. Given this narrow and superficial approach, based largely on the differences in sexual "apparatus" for men and women, much of this popular sexual therapy has been based on appearances, i.e. "penis and vagina-centered approaches", or as a friend has humorously described "indoor and outdoor plumbing". Hence, much of the popular literature for improving sex has been called by critics "plumber's manuals".

Such a sexism has rather serious consequences for relationships. Focusing on a superficial view of certain parts of the body, it has often left out other parts of the body. Sexuality is genitality, and a narrow genitality at that. A perfect example of this is the long-standing myth of the "vaginal" orgasm. It has not been until recently that the "clitoral" orgasm has begun to be understood. It took the

staggering "Hite" report on female sexuality which documented that over half of all sexually active women were not experiencing orgasm, to wake us up to the fact that we have been going about it the wrong way. To put it bluntly, we have been pushing the wrong buttons. But, sexuality as genitality has also kept us from seeing the whole body as a marvelous source of pleasure and enjoyment. It is only recently that a whole body sexuality, i.e. a "sensuality" has begun to emerge, a sensuality which doesn't limit sex to a part of the body, or to certain limited senses. Or for that matter, it is only recently that we have begun to move beyond an "act"-centered sexuality, to think of sex as a pervasive and healthy dimension which runs through all of life. Furthermore, sexuality is more than the limited male-female roles that history has often ascribed to men and women. Not only can the woman be freer in her body-expression in the "sex-act" but as a member of the female sex, she can express her personhood in a greater variety of roles in a nonsexist society. The effects of a sexist body-sexuality have been a "plumber's manual" approach from "genitality", a narrow focus on the act, and limiting roles for men and women.

James Nelson says it well when he states "...sexuality involves much more than what we do with our genitals. More fundamentally, it is who we are as body-selves who experience the emotional, cognitive, physical, and spiritual need for intimate communion-human and divine".⁶ This deeper view of sexuality is in tune with our religious heritage, because of its emphasis on wholeness. And sexual wholeness means

⁶Nelson, p. 18.

involving all aspects of the person; body, mind, and spirit; all aspects of the body, its varied senses; all aspects of life, others, society, nature, the world, and God. Sexuality so understood and rooted in a healthy whole-body view can be seen as an important integrating factor which weaves its colorful strands through the rich fabric of life. When the sensual aspect is awakened, then a basic religious virtue becomes operative, namely, compassion. For when all our body-senses are alert, then we "suffer with" (Latin: *com-patior*). From the same root we get "passion". We need such "passion". We have empathy--we "feel with", all creation. We share joy with those who celebrate as well as weep with those who grieve. We are alive in every sense, alert in every pore of our body, tingling with life's fullness. Such a sensual relatedness begins with my body, but it will extend out to all other bodies.

E. Spiritism

We mentioned earlier that the body has been devalued in our culture, and the soul and the spirit have been perhaps idolized. The obstacle we are speaking of here is more personal in nature than simply cultural, though we have inherited such a bias. A scene from a tragicomic film, "The Last of the Red-Hot Lovers", will illustrate. Alan Arkin plays a sort of Walter Mitty, everyman type of character much like each of us. His greatest fantasy is a "red-hot" love affair, perhaps to shake up the humdrum of his rather routine existence. But try as he might in his imagination to be such a "Casanova" he still has to face the reality of being an overweight, balding, only "moderately"

successful restaurant owner, who each morning crawls out of bed, makes his way to the bathroom mirror only to lament, "Oh no, it's you again". In varying degrees all of us, when we look into our bathroom mirrors at our bodies, feel, "Oh no, not you again". We just don't like our bodies. Even the most muscular or the most beautiful have their own secret "warts" and would change this or that blemish. Some have accepted the cultural negative body-bias, others don't like the "deck they've been dealt", or what they have left after playing a few hands. How easy it is to make the short jump from I don't like my body to I don't like those persons because they are too thin, fat, old, etc....., or I don't like life, or Why did God make me the way I am? Our negative mirror body-image too often is carried over into our attitudes toward the other bodies with which we must relate.

This disliking of my body-self has numerous effects in a variety of relationships. Think for example how the "I can't stand me" message we may think translates itself into our body language. Generally, if we feel that way we look that way too. And when we look that way, we become even less attractive, which makes us feel even worse. And so we go round and round. If we don't like our mirror image, and feel ill at ease in our bodies, we will certainly feel uncomfortable with other bodies. If we cannot figuratively embrace or love ourselves, we probably will not literally embrace another person. Recently a friend described an encounter with a pastor of a neighboring church. As they met, my friend began to move towards a hug, but immediately saw a hand extended instead, with the half-serious remark, "You may belong to a hugging church, but this is a hand-shake church". I wonder how much

of this lack of closeness is a direct result of a body discomfort rooted in not liking our own corpus. I've noticed how often what I don't like in another person is something I do not like in myself. Verbal, assertive types (like me) are often threatening. How much more so is a body-type similar (fat, slouchy, skinny, etc.) to mine, a real threat and cause of discomfort. So coming to some form of peace with my body-self is essential to my wholeness in relating to others. It's interesting what kinds of effects the recent fitness and exercise boom might have on the quality of personal relationships. A teacher of dance for middle-aged women described what can happen as we "shape up". "My fitness program is designed to change people's vital signs. I have had several students say my classes have changed their lives. You can see it. They have more confidence. Their bodies are straight, their endurance increases. When you give something to yourself, it is much easier for you to reach out and give something to someone else. A spiritual thing transcends fitness."⁷

Basic to the change whether it be emotional or spiritual, however, is a physical change. A positive mirror image goes a long way toward a change in people's lives. When the body is seen as good, we can and will spend some time developing it. We can feel good about caring for it and even being proud of it. In paying it more loving attention, "nurturing" our body-home, we grow in our appreciation of ourselves, others, and in the spirit, who inhabits this temple. For we

⁷Los Angeles Times, "The Social Acceptability of Exercise" Tuesday, (November 21, 1978), p. 4, par. 10.

experience nothing except in and through the body. It is the receiver and the transmitter. Everything we encounter in life, ourselves, others, nature, and God, we perceive through our body. The more we love and care for our body, the more we will feel good and strong and worthy and can reach out to others. Then our body becomes an integral part of the larger body, strengthened by and enriching that body known as the body of Christ, the church.

In addition to these five obstacles, there are certain dynamic elements in our life histories which themselves affect our view of our bodies and hence our relationships. Our body biographies at almost every point from before birth through death are fraught with pitfalls which make healthy body relationships difficult. We would like now to trace our basic "Body-Biography" pointing out at various crucial points how we come to distrust and dislike our body-selves and often the bodies with which we come in contact.

III. THE VICIOUS BODY-CYCLE

A. Prenatal

I think we often forget that the child as the fetus is going through perhaps its most important time of life even before it is born. So much of who the child will be, its weaknesses as well as its strengths, is determined even before it has any voice in the matter. As we have become more aware of the importance of prenatal care, initially we have tended to focus on things the mother should not do. She should not smoke or drink or lift heavy weights because of the effect on the child. Tragic malformations and chemical dependency due

to drug use have driven this point home with great force. Fortunately there are now encouraging signs, as medicine begins to deal with "health" in addition to "disease", that pregnant mothers will not be "overly" protected, but will in fact in their diet, and perhaps especially in their exercise, be "careful" for their unborn child. If, as cardiologists say, we can double our capillary capacity through a year of jogging, then, think what amazing health and vitality such exercise can mean to the life and potential of the child. I have fantasized several times being an unborn child "adrift in the prenatal sea of the placenta" -- the warmth, the wonderful sensations, the sense of well-being and the feeling of growing strength and energy, as I am fed. But many people probably would not like to return to their prenatal womb, because of the lack of health or love or care their early months involved. We know the effects of some of the more tangible prenatal kinds of caring: food, exercise, etc. But what about all the other less tangible things this young body "experiences" before birth: stress, fatigue, anxiety, self-doubt, etc. Surely the child must unconsciously internalize some of this negative experience. Mothers speak of the child while still in the womb, being calmed by soothing music. But what of the child who only hears noise, or worse still, hears nothing at all. I believe that prenatal "deprivation" or abuse will increasingly be shown to have enormous effects on the attitudes and behavior of people after birth.

B. Birth

If life in the womb is a rocky, storm-tossed experience rather

than a tranquil warm sea, what must a child think and feel when the first experience of life on "the outside" is blinding light and a whack on the underside? Birth is a very traumatic experience. Mothers and children both would often forego such a time. In talking with my mother and others, despite the joy of the new child, there is the indelibly etched memory of the pain of birth. I'm sure most women are greatly relieved to hear the message of "zero-population growth" and smaller families. What effects are there on the child due to the attitude of the mother in this time of stress as well as from the experience itself for the child? This may sound ludicrous, but what must a child think of itself if its first recollection of life is being hit. For many children it begins there and only escalates. Life begins and continues to be violent. I suppose this perception led Lamaz and others to develop new and less violent, more human ways, of child-birth. It will be exciting to see what positive effects the soothing, wet, warm, birth experience will have on the child as it develops. Also, as birth becomes less painful for the mother and involves the father more, imagine the positive effects for the whole family unit. But the fact remains that for many, even most, pre-birth and birth itself, is not an enjoyable, welcoming time. The messages of this time are not normal cognitive-rational ones, but direct, experiential body-messages. So the child's experience of life, that is its body experience, is negative, and painful.

C. Early Childhood/Adolescence

Oftentimes after birth things go from bad to worse for the child

and its body-sense. Early childhood is a very sensual time. It is a time of self-exploration and of new experiences. It is, therefore, a time of perhaps the most concentrated growth and learning in life. It is especially a time of body-exploration. First, we explore ourselves. What amazing memories I have of sitting in a tub spending what seemed to be hours exploring my toes. But something happened early-on which short-circuited that love of body-exploration or made it a bad thing to do. I was told "don't touch". I suppose, since touching certain parts of my body gave me greater pleasure, I might have become a bit pre-occupied; but when I was told as a young boy "don't put your hands into your pockets", something began deep inside me. I thought maybe that part of me is bad, if it isn't to be touched. No explanation accompanied the prohibition. In my case, as I grew (ever so slowly) other negative body-messages were picked up. As I began to compare my self with Parker Wise, or Johnny Reed or Elliot Stedman, there were more and more parts of me that I could add to my "bad" list. My body was too small, my hair was too curly, my teeth had gaps between them. The list grew daily, as my self-esteem decreased. Tim Gallwey writes about this phenomenon, we begin, he says, by saying "I have a lousy backhand", just because we hit a few bad shots. We then become bothered and after hitting a few bad forehands, we shout, "I'm a lousy tennis player". If the match is less than a success, how easy it is to feel that all-inclusive and devastating cry usually deep inside: "I'm a lousy person".⁸ The same dynamic is at work as children grow, as they

⁸W. Timothy Gallwey, The Inner Game of Tennis (New York: Random House, 1974), p. 34-35.

expand a few simple body-messages into an all-encompassing condemnation of their selves. No longer is just a part of me inadequate, but I am not OK, I am a failure. Life is awful. For many, adolescence is just such an experience. We believe it need not be. Much of that negativity can be avoided by just changing our stereotypes of adolescence and our body-attitudes, but that is the subject for another book. For now, suffice it to say, that as a child grows, often his/her body self-image shrinks.

D. Teen Years

As the teenager ventures out of hopefully another womb, a warm home environment, life becomes threatening again. Immediately, the comparisons begin. But crooked teeth, pimples, and cowlicks seem to appear all at once to make a hard task, being "one of the gang", even harder. The enormous pressure I felt at this time in my life caused me no end of sleepless nites, nailbiting before phoning a date, and other "crazy" behavior. The pressure is even greater today. I'm sure that one of the chief reasons for the greatly increasing drug use among teens, is the incredible pressure they feel to be "with it", "beautiful" or "cool" (you name the term). Suicide which formerly didn't often reach below the college years has raised its ugly head in many high and junior high schools in recent years. How much of this pressure is "body-pressure" in its various forms? And the pressure isn't just on the "less beautiful or talented". Another kind of tension accompanies the great expectations of the "gifted". Much of the inability to deal with this pressure comes from a body-hate or a

feeling of body-inadequacy, often identified with sexual inadequacy.

E. Adult Life

By adulthood it is a common experience that the chaos of earlier years has settled into more patterned behavior. We have found ways to deal with our negative body feelings. Many of these ways of "compensating" are destructive, both of the person and of relationships. The most common way of dealing with body-hate is to punish myself. As a child something bad was punished. If my body is bad, and I'm feeling inadequate, then it deserves to be "spanked". There seem to be three basic forms such punishment takes. First, and most drastic, I can kill myself. I can eliminate the body which is such a burden, a pain, an embarrassment. So one kind of pain, brief and lethal, can end the seemingly endless, dragged-out pain of life itself. Rapidly increasing suicide rates, particularly among the young, suggest that this option, though not the most popular, is growing in acceptability. When the negative body-view has been expanded to life itself, and everything becomes meaningless, this is the only option. The second option is perhaps the most frequent and socially acceptable choice particularly in highly industrialized society. It is a kind of "symbolic" suicide, where a person slowly is killing him/herself through a variety of destructive types of behavior. Usually some form of "aholic" behavior is behind the method. Alcoholism and overeating are the popular middleclass forms of such behavior. It appears that a person is rewarding him/herself with food or drink, but in actuality he or she is often administering punishment. I remember the breakup with a

girlfriend. I had heard and seen people "drown their sorrows", and so I tried. Fortunately, I just passed out and the hangover convinced me not to try it again. But isn't much "aholic" activity just such a slow, controlled, killing of the self. One of the ingredients in this self-hate is body-hate. It is interesting to note that there has been great success in addictive-therapy in programs which involve the body. For example, people who have become involved in "running" programs have often improved their body-self image so much that the empty place formerly filled with food, drink is now filled with confidence. Perhaps more deadly is workaholism, that compulsive, driving, never-ending rush to self-destruction fueled by a feeling of personal inadequacy which has to be constantly proving itself. It is encouraging to see a great many corporations beginning to integrate exercise and nutrition into their institutional caring. The third option is often a positive type of self-denial called asceticism. When this denial or self-sacrifice is a freely chosen one, it is not really punishing the self or the body. But my religious experience recalls many cases where self-denial was chosen because of a self-body hate. Choosing such sacrifice borders on the masochistic, and ends in self obliteration. When one stays in the vicious body-cycle, the body becomes increasingly dysfunctional. Rather than a friend, it becomes an enemy which moves slowly but steadily toward either a literal death, or a death in life through meaninglessness. One can, however, leave the cycle and deal in other ways with body-hate or dissatisfaction. The first escape is negative. In it the body continues to be punished, but no longer is it my body, but that of another. In this kind of situation people project their

anger, fear, hate, at another and punish the other person's body.

I believe that much of the violence in our society stems from such projection. Take the act of rape for example. Studies indicate that rape is not at heart a sexual act, for rarely does the raper even ejaculate. Furthermore, the raper is not usually a large, powerful, brutish kind of individual, but often rather a small, withdrawn type. Rape it seems is more an act of violence than of sex. It is an act of force in which a person who considers himself a failure sexually and in other ways (a body failure) can overcome this feeling of "impotence" by forcing his "affection" on another person. Generally the feeling of "powerlessness" is rooted in a feeling of bodily inadequacy. And so force rather than natural affection is often threatened or used against weaker objects (individuals, nations, animals, women) frequently with instruments of violence (guns, bombs, etc.). Helping a person recover a healthy sense of personal body-esteem goes a long way toward empowering that individual to act not in a violent way but in a creative way.

The second option in leaving the vicious body-cycle is both positive and negative. In it, rather than punish the body, one "patches" the body, rather than tear it down, one improves and builds it up. This kind of choice is a very popular one today as evidenced by the various health movements to which many people subscribe. Through improved nutrition: (health foods, vegetarianism, less sugar and salt in diet), exercise (jogging, swimming, biking, etc.), and general self-improvement (growth groups, relaxation therapy, assertion training). Many individuals in a very positive way are attempting to

break out of the body-hate cycle, and to genuinely love and care for their bodies. The danger in such an approach is pointed out by Joan Ullyot, a heart researcher, doctor and author. She says that the main reason behind the running "fad" and the health movement is "vanity".... the quest for beauty.⁹ In itself such a quest is not necessarily destructive, but within such a motivation are the seeds of a sort of "neo-narcissism", or shallow body-worship. If the body becomes the only criterion for self worth, that is, if the pendulum swings all the way to that other extreme, other dangerous pitfalls loom up in the way of healthy and fulfilling relationships. On the one hand, such a narrow base for self-worth will not stand the test of time, particularly as a person ages and loses some of the "beauty". On the other hand, beauty and self-worship, rather than drawing people together over the long-haul, will drive many people away. Such a self-centeredness only reaches out to others to receive and take compliments and strokes, rather than giving and supporting others. Beauty and vanity, self-worship and narcissism, make the body into an idol which ultimately cuts persons off from one another, from sources of life outside themselves. And it ultimately destroys the possibility for what such hoped-for beauty sought to bring in the first place, that is the love and real affection of others.

IV. THE RESSURRECTION OF THE BODILY

There seems to be a growing interest in the body in our culture.

⁹Joan Ullyot, Women's Running (Mountain View, CA: Runner's World, 1976).

Whether this grows out of the negative body-aspects of increased dis-ease or because of increased understanding of our human potential, it is hard to tell. But writers like Karl Braaten, James Nelson, and Sam Keen all seem to be calling for what Keen calls a "Resurrection of the Bodily".¹⁰ They all seem to be calling us away from the vicious body-cycle and the destructive relational consequences such a cycle produces. They do not, however, want to set the body up as the new panacea or cureall which we would idolize. Rather, they encourage a healthy rediscovery of and appreciation for the wonderful, good gift that our physical home, the body, is. Basic to their emphasis is the reaffirmation of the body as the temple of the holy spirit. And in and through this temple we receive all that life gives, whether it comes from other people, from the natural order, or from the creator of life. They would have us remember that by definition the body is relational. A body doesn't come into being, a body does not exist, nor can it continue to grow by itself. Having rediscovered this basic fact, some housecleaning in the temple has begun. Out the window have gone those musty old cobwebs which have cluttered and befouled the air; the shackles of dualism, instrumentalism, visualism, sexism, and a negative body-bias. Also gone is the steady repetitious tracking in and out of the muddy feet of the vicious body-cycle which causes much destructive behavior. In its place has come an interior design which sees all of the rooms of the temple as coordinated, interdependent, and mutually compatible. What kind of furniture is filling this new

¹⁰Keen, p. 157.

dwelling. Three very specific and positive examples of this resurrection of the bodily can be pointed to: First,

A. Sanctified Sexuality

For resurrection of the bodily to occur we must redefine "sexual". From the deadly, stultifying and paralyzingly limited definition of sex as a "genital act", a sanctified sexuality broadens and deepens our understanding. In a very real sense, since life is relational, that is, life is significant and meaningful only in so far as our relationships are rich and full, in that sense all life is sexual. And yet our fear of sex makes it such a narrowly confined subject pushed into the corner. Perhaps it comes from the fact that relationships (i.e. sexual) are fraught with dangers. Whatever the reason for our boxing sex in, it is our strong conviction that instead of avoiding the issue, we would be far better off to tackle the question head on. Sexuality is a delicate plant, but it is also a very strong and vital thing. Boxed up it will either die, or perhaps more dangerously grow toward whatever bit of light it can feel. For many people life is a problem, and therefore they live tentatively, anxiously, taking only hesitating and halting steps. We, however, need to listen to the winsome words about life that burst forth from the great teacher, Abraham Heschel: "All life is holy, just to live is blessed". This type of attitude is a healthy, open, and respectful one. Wouldn't we do well to have the same attitude toward sexuality. Such was the Jewish wisdom which used the same word for the most intimate sexual encounter as for the divine encounter and experience. Though our rhetoric about sexuality is

elevated and ethereal sounding, our mental fantasies and the physical reality of so much of this deep intimacy is in reality just a physical, genital, animal sort of act. Sanctified Sexuality would elevate sex to a more important level, to the most personal of ways of relating. But it would not do this by spiritualizing, or idealizing or abstracting it. Rather, it would bring it down to earth. It would elevate by descending. It would ground it in the body. Not a part of the body, or in just a particular act, but in the whole body, in the whole person, in all relationships, in an expansion of roles, in a freeing of responsiveness in our love for another in and through our bodies. When I see my body as the temple of the spirit, then all bodily activity takes on a new importance. My partner's temple also takes on a new light. As we care for our own and another's temple our sexuality becomes one of the more devotional and deeply spiritual activities we can experience. In a sense, when we consecrate sexuality in this way, perhaps the wonderful intimacy of the sex act will radiate its warmth and love into all of our relationships, and as we see the sexual in all of life's relatedness, maybe our many various encounters in life will transform and enrich our individual acts. Jim Nelson ties it together in this way: "Our sexuality is a language, and we are both called and given permission to become body-words of life. Indeed, our sexuality--in its fullest and richest sense--is both the physiological and psychological grounding of our capacity to love."¹¹

¹¹Nelson, p. 8.

B. Eroticized Nature

Lest the loaded word "eroticized" mislead and frighten, the whole idea, which we borrow from Sam Keen might be better understood through a longer quote from Keen:

Erotic relatedness to things invests the natural world with a depth, a presence, a value, which is quasi-personal... Indeed, it can be argued that human survival depends upon receiving an erotic relatedness to the total environment. Love or perish!if our hearts do not soften to love and reverence the irreplaceable heritage of earth, the waste products of our corporate greed will make the world uninhabitable.¹²

Keen is saying that in our relationship with nature, we must recover an almost sexual feeling. To be erotically related to something is to love it in a sexual way. This kind of relating is not a philosophical love, not a cerebral, rational, abstract concept. It is a very down-to-earth, warm, intimate, sensual, sexual kind of thing. Such a love is a body-centered kind of love. Erotic love is a fundamental kind of love. Keen believes that just a general moral concern for creation, or a religious set of rules are not enough to insure the survival of our natural creation. He believes, and we with him, that as we become more loving of our bodies, our own personal fleshy-homes, we will also become more caring and nurturing of the planet-body home. As we reverence our body-temple so we will reverence the garden-temple we have been placed in. As we become more in touch with our own bodies, we come alive in all our senses. As we become more sensual we will also become more sensible, because all the messages from the bodies around us (personal, natural, etc.) come to us more clearly.

¹²Keen, p. 59.

As I go out on my daily runs, I have come to be more in touch with my internal body nature, but I have also become a real "lover" of nature. When I see a beautiful sunset, or brilliantly colored tree, or feel a cool clear breeze, or drink clean water, I rejoice and cry out, "the heavens declare the glory of God and the firmament His handiwork". When I see smog smothering a mountain, or oil lapping on an ocean beach, I cry out in pain because I identify with the natural, because as the song says: "The children and the flowers are my sisters and my brothers". To be truly and lovingly related to the natural world I must be "in touch" with it. My body must be involved with all its pores open, all its senses in tune. Then I can be touched as well, and even so-called inanimate objects like rocks and metal and cement take on a personal "I-thou" quality.

C. Sexual Theology

This third example of a resurrection of the bodily, borrows heavily again from Nelson.¹³ Earlier we said we need to sanctify sexuality by making it bodily in a fully, wonderfully sensuous way. When we talk about sexual theology we are talking about bringing theology, our talk about God, back down to earth. So much God-talk is a sort of looking up, peering into the sky activity. Theology, our view of God, is generally about someone somewhere else. So when we talk about life, or sexuality, or our bodies, from a religious point of view, we start with God and then look back at ourselves. Nelson suggests it might be helpful in our

¹³Nelson, *passim*.

understanding of God and in deepening our relationship with him to begin with ourselves in the most tangible way. When we talk of God we might rather begin with our bodies, and with their most basic and fundamental expression of communication, sexuality. Keen echoes his words, "If we lose the self we lose the other; if we lose the body, we lose the world. Thus the danger of not loving one's body. Love of both neighbor and cosmos rests upon love of the self. But even more, the sacred rests upon the carnal.As a man is in the world, so will he be in the mystery that founds, sustains, and engulfs the known world".¹⁴ Starting from what we know best, our body, and then moving to that which is the most difficult to know, God, is the new direction that a Sexual Theology suggests. What can our body teach us about God? So often when people are asked to talk about God, they become speechless. They say God is hard to describe. A Sexual Theology or a Body-Theology doesn't begin "out there" but "in here". It begins with my experiences, my senses, my embodiment. What do the different senses tell us about the divine? If God is real, then there must be some way in which I can taste, touch, smell, hear, feel and see Him? Ideas are so often unembodied creations of the mind that are hard to get a hold of, to get in touch with, to grasp. But the experiences of the body are here and now. They are memorable, and repeatable, and communicable. When I start with me, in the most basic way, in my body, and ask about God, I have a place to look, an area to explore, and tools with which to dig. When one looks at the scriptures, the descriptions

¹⁴Keen, p. 59.

of God that speak to me are ones that are down to earth, enfleshed in parables, in stories we can get ourselves and body into. Granted, theology is the second step. After the body-experience of God, theology is the more abstract thinking about what we feel, taste, touch, and know in a deep body-way. But don't we today often confuse the experience of God with theology? Don't we need to be in touch more with the fresh, pure, direct, moving waters high in the mountains of our God experience, more than the refined, purified, filtered, and chlorinated institutional waters of our citified, churchified theology? We can think of no better way to deepen our relationship with God than to use our bodies. The body is the temple of the holy spirit. There is a need for theology. We need to compare and catalog and categorize our embodied experiences. We need to carefully avoid the excesses of the body as well as of the mind. But what we need most in all our relationships is not -- read a book, find the right teaching, or discover the best method; instead we all long to hear a direct, tangible, sensual, personal message. We need to care and be cared for. We need to hear and speak a body-word of love!

Chapter 6

"BODY, MIND & SPIRIT": PUTTING IT ALL-TOGETHER

"Humpty Dumpty sat on the wall, Humpty Dumpty had a great fall. All the king's horses and all the king's men, couldn't put Humpty together again." A nursery rhyme for kids.....hardly! I've always loved nursery rhymes and children's stories. But in recent years I've come to realize how much such stories and poems have to say to adults. This seems especially true of Humpty Dumpty. As you have no doubt discovered in your own experiences and as we have emphasized in this book, our lives very easily become divided into little boxes. Whether the process is called compartmentalization, specialization, or analysis, we often feel as we look at our daily existence like Humpty Dumpty. And so we have a deep need for wholeness. We desire wholeness in our lives. We would like to put it all together. But as much as we long to put it all together we often feel like "all the king's horses and all the king's men" because our task is much easier said than done. The way is also a path with many dangers and pitfalls. Before we can get very far we need to examine what we are doing more closely and deal with potential misunderstandings.

I. MYTHS

Somehow the phrase "putting it all together" sounds a bit pretentious to me. At least it is misleading. When I hear someone using the common expression "Get it together", I feel like saying, "You mean right now?....It may take a little longer". So it may be

wise to de-mythologize the heavy-sounding phrase which describes this chapter.

A. We put "it" all together? -- Life is one

First, I am concerned by the IT, that we're trying to put together. By putting it that way, we seem to be assuming that IT is apart. By saying, furthermore, "the body, mind, and spirit", we also seem to be implying that there are separate, distinct, neatly defined areas we can point to as the body, mind and the spirit, much like we can point to certain rooms of the house: the kitchen, the bathroom, and the bedroom. The danger, of course, is that the IT we speak of as "apart", and the body we refer to in three parts, are not separate. The categories we use are artificial, mental (there we go again) constructs which help us to get our heads (we do have these, though that isn't the only place knowing goes on) around some difficult ideas. Put another way, body, mind, and spirit are figments of our imagination. That is not to say they aren't real, but just to say that they are not actually three, but one, they are not separate but together. I hesitate to go on lest I make a simple confusion more complex. The danger in perpetuating the divisions, is not in the dividing, so much as it is in judging one to be good, or bad, or whatever. That in fact is precisely what we have done with the body and mind categories; making the body bad and the mind good. Ultimately despite what we "think", despite the mental boxes, the categories we break wholeness down into, life is interconnected, and life is one. We are one.

What we need is to view things differently. During the American

Bi-Centennial, amid all the hoopla and noise, a very engaging idea was proposed which I feel has merit, not only in the area of politics, but also as a helpful notion for keeping our thinking "together" about the body, mind, and spirit. It was proposed that we take a step beyond the great American Declaration of Independence to a new statement of the reality in the world today, namely, a "declaration of interdependence". In a country which has championed independence, individualism, and personal freedom, there is a new and growing awareness of a need on a "shrinking" planet with diminishing resources to declare our interdependence. Surely this is not a new idea for those having been reared in religious traditions. It is also a part of a well-known song: "no man is an island.....each man's joy is joy to me, each man's grief is my own". But the need for such a declaration today is greater than ever before on every level; personal, social and global. We need to see the interconnections, the oneness of all that is, rather than perpetuate our separateness and individuality at the expense of the planet's future. St. Paul suggests in his first letter to the church at Corinth a sort of declaration of interdependence, using the body metaphor to teach about the oneness of the church as Christ's body.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.....that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it.¹

The same metaphor could be taken simply on a literal level to underline

¹I. Corinthians 12:12, 25, 26, 27.

the importance of keeping IT together,....better, of not even thinking of it apart.

B. We put it "ALL TOGETHER?" -- Life is process

The second myth is that "that which is apart" will ever come all together. Whoa! That sounds like a contradiction of the first myth, because we just said it is all together. Bear with us! What we are warning against now is the danger in thinking somehow all-at-once, or at one point in time something magical will happen and everything will become completely clear, beautifully harmonious, and totally unified. Certainly there is enough disharmony, division and muddiness (sin) in life to keep us and God busy for at least a few aeons before it may be all-together. The magic we sometimes hope for we may think will come by reading a book like this. "Don't count on it." Reading and study will help. One small step may be taken, but no number of books, classes, seminars and the like will put our "humpty dumpty" being together again. We don't want to sound bleak and pessimistic. We merely want to suggest that the "all-togethering" event is not all-at-once or once-for-all. It is rather a "process". It is a becoming and an unfolding. This process requires constant attention for we are always learners and beginners in the experience. Like a finely tuned Proscche engine, our being (body, mind, spirit) needs constant attention to maintain that delicate balance, the eternal tension of growth. To think we have reached the goal is to have died, for life is growth, movement, process, and expansion of consciousness. There is always room for improvement and new knowledge. One example from my own "nutritional" awareness may

be instructive. As I began to learn more about healthful eating, I read a number of books and spoke with a number of "experts". Invariably they suggested supplements to the regular diet. Vitamin C should be taken for cold prevention and tissue and muscle repair. Vitamin E for healthy skin and hair, and for endurance. The B vitamins are important in countless ways, so brewer's yeast is a good addition. The list could go on and on. But the more I read, the more confused I became, because other "experts" suggested very different advice and backed up their claims with "scientific" evidence. Who should we believe? This debate doesn't lend itself (does anything?) to a simple formula or pill, and therefore, I will not give the final conclusion I reached. Although, getting natural vitamins through good fresh varieties of food is a lot cheaper way of handling the problem, I tend ultimately to side with the Psalmist who leaves the question of getting it ALL-TOGETHER open, when he says, "we are fearfully and wonderfully created".

C. "WE PUT" it all together -- life is gracious

The third myth of wholism is that it is something we do. Somehow the title putting it all together sounds like a new paperback book to buy in airport or drugstore. It sounds like one of those simplified "how-to" books anyone can read thereby becoming qualified to do almost anything. Instant expertise in a book. This myth might lead some to believe that if we could just get a patent or a copyright on the B.M.S. (body, mind, spirit) method of wholism, we could solve all our problems and make a million to boot. Unfortunately, it isn't that easy. On another level I'm glad that it isn't so simple,

because I tend to get bored by unchallenging easy solutions. I also suspect easy solutions, because they only seem to work on others' problems. In getting it together, we cannot do it all by ourselves. It is not something which can be engineered, technologized, or controlled, much as many may wish. Instead the experience of being together or becoming real "Happens"; it comes together much like grace happens, as a gift. We are not copping out by thinking the whole thing happens because of external forces or controls. Be reminded that though we are not in control of getting it together, we are responsible for it happening. Part of the process is individual and lonely, but another part happens in community with others and in relationship to the Other, that is, God! Recently we have come to formulate it in this way: Wholeness is not what we do, so much as it is recognizing what God and others have done for us and becoming a part of the process. The Spanish philosopher Ortega y Gasset had this to say, "Life is a desperate struggle to succeed in being in fact that which we are in design". My favorite description of the "growth-process" comes from the wonderful children's story, the Velveteen Rabbit. The elements of oneness in life, of process, and grace all come together (almost!) in the conversation between the Velveteen Rabbit and the Skin-Horse.

"What is real?" asked the Rabbit one day when they were lying side by side near the nursery fender, before Nana came to tidy the room. "Does it mean having things inside you and a stick-out handle?" "Real isn't how you are made" said the Skin-Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real." "Does it hurt?" asked the Rabbit. "Sometimes," said the Skin-Horse, for he was always truthful. "When you are Real you don't mind being hurt." "Does it happen all at once, like being wound up," he asked, "or

bit by bit?"

"It doesn't happen all at once," said the Skin-Horse. "You become. It takes a long time. That's why it doesn't often happen to people who break easily or have sharp edges, or who have to be carefully kept. Generally by the time you are Real most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand."²

II. TOGETHER EXPERIENCES: THE SACRED IN THE ORDINARY

We have spoken of the difficulty of describing this process of getting it together and of the over-simplifications and myths surrounding wholeness. Wholeness seems to be one of those qualities for which we have as many descriptions as we have people who are asked about their experience. And that is good too. We would like to call on several such descriptions or stories of wholeness which might serve as guides or examples in looking at getting it all together: body, mind, and spirit.

A. Maslow's peaks

Abraham Maslow, a noted psychologist, describes the wholeness we are seeking with his famous category of "peak-experiences". The peak experience is "a moment when a person's powers are at their height and he/she becomes a spontaneous, coordinated, efficient, organism functioning with a great flow of power that is so peculiarly effortless it may become like play--masterful, virtuosolike".³

²Margery Williams, *The Velveteen Rabbit* (New York: Doubleday, 1971), p. 16-17.

³Kenneth Ravizza, "Potential of the Sport Experience", in Being Human in Sport (Philadelphia: Lea and Febiger, 1977), p. 62.

The peak experience is a generalization of the greatest moments of life, of experiences of fantastic joy, bliss, ecstasy and sheer delight. They are moments when one experiences total happiness, loss of fears, inhibitions, weaknesses and insecurities. Furthermore, they are times of "great maturity, fulfillment, individuality, or the healthiest moments for the individual in the sense that he may feel the total unity, inner strength, and wholeness of his being".⁴ On such a peak, one feels totally integrated, functioning fully, in complete control of a situation, and at peace. Such a time is experienced in most religious traditions, whether it is called Nirvana, Satori by a Zen Buddhist, Moksha by a Yogi, or "the peace that passeth understanding" for the Apostle Paul. But Maslow also emphasized that such peaks are not inaccessible to the average "citizen". In fact, he saw peaks all around us. "The sacred is in the ordinary, that it is, to be found in one's daily life, in one's neighbors, friends and family, in one's background, and may be a flight from confronting the sacred."⁵

Maslow seems to identify these kinds of ingredients in his peak experience: joy, lack of fear, oneness with all life, the sacred in the ordinary, and total integration. All these ingredients bring life together into an integrated whole.

B. Peter's mountaintop

Another type of peak experience is encapsulated in the biblical

⁴ Ravizza, p. 62

⁵ Ravizza, p. 63

witness in the story of the mountain of the transfiguration, Luke 9:28-37. Perhaps even more for Jesus than for Peter, this peak experience was a coming-together, an experience of wholeness in body, mind, and spirit. But the story is instructive, because it contains the same elements which Maslow talked of as.....a peak experience.

Furthermore, the story is not a separate piece standing by itself in the Bible as an island. It is a part of the larger fabric of stories and traditions surrounding the life of Jesus, especially relating to his own messianic awareness and the self-understanding of the disciples. God would not have Peter try to preserve in cement or in booths or tents or altars something which is indescribable, gracious and passing. What Peter experiences is a "peak" -- but it isn't "together" or wholistic until it is coupled with the ordinary down-to-earth mundane events of his life as a disciple. So finally, Jesus rather than stay on top of the mountain, brings his disciples back down to the people. Similar stories are found in other religious traditions, stories of it "all coming together".

C. The Psalmist's Valley

Lest we get lost in the clouds, on a mountaintop, or in the euphoria of the "together" experience, we would also point to the valley which the Psalmist writes of in the Twenty-third Psalm. Note here particularly, that the body is very much in evidence, and with it, earthy images. The psalmist in many other places sings of the experience of God in exalted and high places. But here with a deep and solemn joy he announces that "Though I walk through the valley of the

shadow of death, I will fear no evil for Thou art with me". In body and spirit, in high and low places, in life and even in the shadow of death, life is together. This is a powerful and reassuring message in any age.

D. Jesus' Cross

Finally, we point to the central symbol of the Christian faith, the cross. Here we have another picture of a "together" experience. For in the cross all dimensions of life come together! The divine and the human in the Christ; the body, the mind and the spirit, in the fully integrated life of Jesus the man; and the dimensions of heaven and earth, in the cross. The cross is the intersection, the inter-connection that says that all life is one, that in the life, death, and resurrection of Jesus, wholeness is shown in its most perfect form. And so Jesus' followers then and to this day have a picture of the One. But more than just a vision there is a path or way to follow as Christians move to be with the One and to ultimately become One.

III. TESTIMONIES

That is the good news which we can hear and experience. But we need to do more than just talk about such experiences and write about them. It is in the nature of life that the wholeness we speak of must be experienced to be shared. This is the classical case of "having to be there".

A final word of encouragement might be needed. Don't worry about how to spread the good news. Spend your time first experiencing

it in whatever form it is happening for you. However it comes to you; do it, live it, and be it. The sharing of the word will then almost take care of itself. Recently a friend gave me a present of a book on the Boston Marathon, an event which has been my Olympic experience. In the flyleaf of the book my friend said it well when he described the kind of evangelism which body-growth and celebration had been for him. He wrote, "thank you for your silent sermons". Some of you may feel that you have nothing to share with others at this point, and that may be true. Maybe you need more time to experience the wholeness you seek. But remember that we are all on the way, and our wholeness is only a matter of degree. Even for the saints of the movement like Paul..... "we now see as in a mirror, dimly, but then face to face". Part of the testimony is sharing whatever small bit we do know or have experienced. For perhaps the persons with whom we share may find in our words or actions a piece to the larger puzzle for which they have long looked. Don't discount your growth, your sense of togetherness, your integration. You have begun, and that is what is important. For all life is a becoming and a beginning.

Chapter 7

BODY A, B, C'S: A SIMPLE PRIMER

This chapter seeks to do several things. Section I attempts to describe a theoretical base for Body-Knowledge: A Body Epistemology; Section II offers practical exercises and experiences to help an individual take beginning steps toward wholeness; and Section III gives three graphic ways to assess, view and chart a person's wholeness journey.

I. KNOW THY BODY

Long ago the great philosopher Plato in one short phrase perhaps summarized what education is all about when he said, "know thyself". Ever since that time, in countless ways, the wisdom of his dictum has found its way into practice as the learning-enterprise has expanded from a process for just the elite to public education as we know it today. At heart Plato believed and liberal educators ever since have tried to encourage the growth of knowledge leading to a well-rounded, informed, critical, and versatile individual.

Since Plato's time much has happened in education. Some have built on the Platonic model, particularly what has come to be called Liberal Arts Education or General Education. In an attempt to know the self, the whole of reality was broken down into studiable parts and examined carefully. A well-educated person needed then to study the various parts. Hopefully having analyzed the constituents of reality, he/she would then be able to affect a synthesis, putting it

all back together again. In the process, such a person would come to know him/herself.

Despite good intentions and the noble ideal to "know thyself" a number of things went awry. Ever increasing specialization, while helping the individual to know the parts more clearly, made the "reassembly" process harder to achieve. Specialization, which was meant to be a means or a step, became an end and a goal in itself. Also, rather than reflecting one's newfound knowledge of external reality back on the self, learning became fixated on things "out there" and never completed the circle with relevant applications to the person's life "in here". In this looking outward, the object studied and hopefully "known" became objectified, and often became a thing. In an attempt to know and see clearly, the closeness, interconnectedness and personal quality of life was lost, and nature became dehumanized. Many other consequences both positive and negative grew out of well-intentioned developments of the "know thyself" ideal. But perhaps the most serious negative result, for our purposes, stems from the view of the "self" that began to develop.

Plato may well have had "in mind" the Greek ideal of the well-rounded educated person when he suggested people should know themselves. That ideal was well described in the "Olympian", (not in the contemporary narrowly athletic sense). For at the Olympic games inspired by the activities of the gods of Mt. Olympus, individuals would gather to display the excellence of their learning. The activities were not limited to sports and fetes of strength. For in addition to throwing a javelin or running a marathon, participants would recite poetry, play

musical instruments, act out dramas, debate philosophy, dance and sing. The Olympian incarnated in human form the heroic and superhuman qualities of the gods. To say the least, Olympians were "well-rounded individuals". No doubt, when Plato said, "know thyself" he had the Olympian in mind. And surely that strain carries through to this day, at least ideally, in the liberal arts. But other Greek concepts found their way into our present thinking and ways of understanding the experience of "knowledge", which were not as positive or broad or liberating. Even in Plato's philosophy, seeds of a more restricted knowing were present. For the "self" we are to know and the "knowing" which we are to experience then and today have often been narrow and one-dimensional. The self has often come to be identified with the "mind", and "knowing" has come to be understood as the "life of the mind" or thinking. Put simply, mind was placed over matter and the body was often ignored, deprecated, avoided, and shunned. Further, since thinking was paramount, feeling became suspect or unimportant. Education and learning, knowledge in even the "liberal arts" became primarily an "intellectual" exercise, an abstraction from reality, a dissection of life, and a fragmentation of wholeness. And while this method has taught us a great deal about nature, and about life around us, we have perhaps not learned as much as we might have about human nature, and about our real selves. In the search to know ourselves, we have perhaps learned about everything but ourselves or about only a part of ourselves.

A. Plato or Moses?

While much good has grown from our Platonic and Greek inheritance, we might look in another direction for guidance in how we can know ourselves better and more fully. Symbolically we could call our other ancestor in the learning family, Moses. For not only is our heritage from Plato and Greeks, but it is also from Moses and the Jews. What do we mean?

For the Jew, both the "self" and "knowledge" were defined differently than for the Greek. First, the self was not essentially the mind. Further, there was no separation made between the mind and the body. For the Jew the body and the mind were always understood as "one", as we have said earlier, as a "psychi-physical unity". Because there was no separation, the experience of "knowing" was different. Unlike the Greek experience of the life of the mind, of thinking, and abstraction, for a Jew "to know" meant the life of the mind and the body, to think and to feel, to abstract and to make concrete and incarnate.

This difference could be described in linguistic terms. The Greek language centers around the noun. Because the mind is supreme, its task is to describe with nouns and adjectives what objective reality is like. Hence, the Greek or Western and our tendency to describe, abstract, catalog, and define reality. Herein also lies our tendency to break down into ever smaller parts the whole, and to specialize our knowledge and our pursuit of learning. On the other hand, the main words of the Jewish language, Hebrew, are verbs. The Jew, who kept the body-mind together, was more concerned with history than with philosophy; with the dynamics or process of living than with

the concepts, the static forms, the qualities, and unchanging aspects of life. Perhaps this difference in knowing and perceiving reality is best seen in the Hebrew word, Dabar. This word means to "be" but it also means to "do". A Greek would have several different words to describe and differentiate being and doing, but the Jew sought to keep the two together.

At the risk of oversimplifying, we might compare Plato and Moses, the Greek and the Jew, in parallel columns.

KNOWLEDGE

<u>Plato</u>	<u>Moses</u>
Greek	Jewish
Mind	Body-mind
Parts	Whole
Abstract	Concrete
Adjective/noun	Verb
Eternal/formal	Process
Specialist	Generalist
Observer	Participant
Static	Dynamic
Reason	Passion

The comparison we have made is not to judge one against the other. Both are valuable ways of knowing and of being. Both are enlightening in the quest to "know thyself". But since most emphasis has been placed on the Platonic or the Greek, what we might call the "scientific" way of knowing, there is a great need today to rediscover our Mosaic

and Jewish roots. Obviously this process of rediscovery is already going on. For some time we have realized that our ways of learning have been limited and narrow. Often times this narrowness has pitted science against religion as two different ways of knowing. Einstein said that "Science without religion is lame, and religion without science is blind".¹

We are seeing today also in brain research a discovery, or should we say a rediscovery, of the fact that the two hemispheres of the brain are the loci of different ways of knowing: the "right" being the rational, objective, intellectual, etc., and the "left" being the intuitive, subjective, feeling side. Sounds amazingly like the difference between Greek and Hebrew! But perhaps to redress the imbalance which has been built up over so many centuries, we need to underscore the "other side", that of Moses and the Jew, that of religion and the left hemisphere, so that our vision might be brought back into focus, and the ship of knowledge righted. Perhaps we need to hear phrases like "let your body be your guide, as well as your conscience". Or put more succinctly "know thyself"...."know thy body-self"!

B. Hearing, Seeing, Doing

What we are talking about is a new way of knowing. It is a broader way of knowing and a more complete way of understanding and knowing ourselves. We are suggesting that we take more seriously our bodies in this learning experience. For in fact, all knowing is body-

¹Albert Einstein, Cosmic Religion (New York: Interscience Publications, 1965).

knowing, all understanding comes through the unified "body-mind".

If this is true, then there are so many wonderful ways of knowing, as many as we have senses. We have, however, in our knowing gotten stuck on a couple methods. Most of our knowing today centers around hearing and seeing, mostly hearing. In formal education (note the term "formal") we learn mainly by hearing. We hear lectures, we listen to other people speak, preach, debate, describe, and detail. Even though we have T.V.'s and Visual Education, most of our knowing comes through hearing. Even reading, though visual, is primarily an audio/hearing knowing based on hearing. Increasingly, however, our formal and informal learning is visual. More all the time, we are finding that pictures, both still and moving, are being accepted and encouraged as part of the educational process (note the word "process"). As a school boy I remember how much I looked forward to those books that had pictures in them. And the days I treasured most were those when a movie was shown. Truly, a picture was worth a thousand words. But for the most part school was spent "listening" to the teacher. So often I instead tuned in on the movie-like visual images of my classmates, the drama of the people around me, or on the imagined life outside the school room I glimpsed through the window.

If a picture was worth a 1000 words, than another kind of knowing and learning is worth 10,000 or 1,000,000 words. Or maybe this kind of education is "indescribable" in words, at least of an ordinary kind. Such is the learning and knowing associated with "Doing". Studies have found that in terms of memory and retention, we remember about 15% of what we hear, 30% of what we see and 65% of what we do. To this

day I don't remember a lot of what Mrs. Rudin said in 5th Grade, I remember a little more what she looked like, but I remember quite well what she did to Johnny Reed and me when we once brought a garter snake into the classroom after recess. Oh, how I (my body) remembers! On a more positive note, I remember an excitement and anticipation even greater than that reserved for pictures and movies. Such excitement was reserved for "field trips". I can remember to this day, such trips to the planetarium at the Museum of Natural Science in New York, or a visit to the United Nations, or an outing to the Audobon Bird Sanctuary. Those were the times I really learned about Astronomy, Paleontology, History, Politics, Ornithology, and Sociology (at least the group-relations of the "buddy-system" on a subway in New York). In such a classroom I was never bored, rarely misbehaved, and was always "all-ears". Maybe I should say "all senses", for the kind of knowledge we are describing involves all the senses. It involves DOING. It centers in participation, it evokes memories, and it demands retelling. Such learning calls for story-form and for parabolic patterns. It can happen anywhere. It should happen everywhere.... Herb Brokering crystallizes both the form and the content of this body-knowing:

Once there was a school,
 and all the furniture burned.
 The people were too poor to replace it.
 Months later they even forgot
 how desks used to cut them in half
 and hide more than half of their body
 while they were learning.
 Now when they learn,
 they do it with their whole body
 and not only with the top part.
 It took them all year
 to get used to learning that way.
 Their teacher doesn't only
 look at their faces

when she teaches them.
 There is no front to the room anymore.
 They can even learn sideways,
 or back to back.²

Such learning and knowing based in the body on DOING, and on total involvement, is not only more memorable but it is more meaningful and even more believable.

C. Re-membering Our Bodies

When I think of "remembering" I always have mixed feelings. For although I remember many good things, I also remember those painful experiences I would just as soon forget. One such experience was confirmation. I have nothing against confirmation itself, nor against the teacher (who happened to be my father whom I loved very much). Rather, there was something about the process which makes me still groan an audible "ugh" when I hear the word "Confirmation". What was the problem? I think one of the main pains was the "memorization" we all had to do. Actually the thought of that word was even more frightening than confirmation. I remember watching kids being confirmed when I was a young boy. I was scared to death that they would forget their lines. I guess that's it....I guess I was scared to death that someday I would forget mine, too. There were other things, like having to study my lessons on Friday night, and being cooped up in class on Saturday mornings while my "non-Lutheran" friends played outside, often within view of our parish hall windows.

²Herbert Brokering, "I"-Opener (St. Louis: Concordia, 1974), p. 65.

But I guess that's the "ugh" in confirmation: MEMORIZATION. This fear is strange and ironic in some ways for many of my post-confirmation activities, rather than avoiding "memory-work", seemed to choose it. For I sang in a choir which memorized many pieces of music, I acted in plays which required many memorized lines, and my major in college, Greek/Latin, was largely memorization. I even chose a profession, the ministry, which required a great deal of memorization. I suppose I had to prove to myself that I could do it! And then made such "proving it" a full-time job.

But along the line, somewhere, my attitude began to change about memorization. I suppose it first changed because I became pretty good at it. But on a deeper level, I owe a great deal to my college Greek and Latin professor Dr. Qualley (who had also taught my father, and been a classmate of my grandfather). Early in my college career this wizened old scholar warned us that the Classics were not an easy subject, they required discipline, study, and hard work. They also required a lot of memorization. Oh, no, there was that word again. But he went on to say, we oughtn't think of this discipline as mindless, dull, rote recitation or regurgitation. Rather, we should think of memorization by understanding its roots, that is as learning "by heart". He went on to describe with great feeling his love of the language, of the culture, of the people of classical Rome and Greece. For Dr. Qualley, these tongues were not "dead languages" from the past, but "romance" languages of the present, because he had learned them "by heart". Because he had "cared" cardia (heart) (to use a body-pun) for the language and its people, Greek and Latin "got under his skin".

It didn't take long for my professor's "enthusiasm" (to breathe into) to inspire me. I would build on Dr. Qualley's foundation and say that "memorization" is learning "by heart" and that such knowing is a "body-way" of knowing, of knowing thyself. Such knowing is more than off the "top of the head", or on the "tip of the tongue", for it comes from deep within, "by heart". Body-knowing is compassionate (to feel with) learning, because it is feeling knowledge. Such knowing is powerful and suggestive. It is at the heart of what we call "conversion", a change of heart, for in it heart speaks to heart, deep to deep, person to person. Such knowledge is the stuff, the glue of the covenant which Yahweh spoke of when he said that no longer would the law just come from books, or tablets or scrolls, but someday it would be "written on their hearts". Such is body-knowledge. It takes the parts and puts them back together again. It RE-MEMBERS, for by using the body, it embodies our knowing so that we never forget what we have learned. Again Brokering offers a parable:

Once there was a teacher
 who knew lots of stories,
 and they were all true.
 The story she told best
 was always the one that was just going on
 or had just happened,
 and the class was always in it.
 Whenever they were learning,
 they talked about what was happening,
 so that it was a story.
 It was always the only story
 all of them could remember
 and they knew it by heart.
 Whenever things are not going well
 and they want to learn,
 they think about the story that is going on,
 and then what is happening is important.³

³Ibid, p. 64.

D. Being Your Own Footnote

Do you remember when you were told when writing a paper in school that you were never to use the word "I". Remember? I vividly recall how hard this instruction was to take, because I had grown so accustomed to being the star in my school of "show and tell" time. The lines between fact and fiction often became blurred as my imaginative and dramatic sense was born. But one thing was always clearly present, the little, but powerful word "I". But as I aged I was told that to write an "A" paper I had to be objective. I also had to be authoritative. This meant that I had to have others on my side. That is, I had to quote other people, not myself. About that time my imagination was choked nearly to death by a little creature who was usually innocently disguised by a number. This little fellow was the footnote. With a footnote I identified those others whom I gathered on my side, so that what I said would be authoritative and objective. Obviously the more such numbered friends I could bring along the better.

Certainly, such learning has great value, but too often it also has serious defects. For while this kind of education may be "objective", "rational", and "authoritative", it is also often far more boring, far less compelling, minimally creative, and very rarely original. It's interesting that we are now discovering that such "footnoted" objective knowing is not as objective as we thought, for everything we know is filtered through our biases. But that's another subject. There is hope, however. There is another way of knowing. It happens when we can once again be our "own footnotes".

This "Epistemology" is beautifully described by Henri Nouwen in

a stimulating chapter on teaching. He points out that generally we learn or know in this order. First, we value books, or written knowledge. While not saying books are bad, he does point out that written knowledge is THIRD-HAND. Booklearning, he suggests, is several steps away from the learning event itself and is the experience of another person, usually someone we do not even know. In traditional education, the second most valued commodity is the teacher, and often the teacher's lecture. Such knowledge is SECOND-HAND, for now it is only one step away from the learner. Now the student may at least see his/her teacher, and hear of their experiences, although usually the student does not know the teacher in any deep sense. Nouwen ultimately says that the knowledge we least value in most of our education is our own experience. Even though it is FIRST-HAND knowledge we are often discouraged from sharing it in the classroom because we have to be objective, rational. We cannot use the word "I" in our papers.⁴

I believe passionately that Nouwen is right when he reaffirms the value of my experience in learning. What can I know better than that which has happened to me? What can I feel more deeply about than that which I have discovered, tasted, touched, and felt in my own journey? We should not ignore the objective, the rational, and the cognitive, but we need to include our own experience as the "integral" part of our learning. And we do this when we take ourselves more seriously, when we take our body more seriously, when our knowing involves our whole

⁴Henri Nouwen, Creative Ministry (New York: Doubleday, 1971), pp. 1-21.

being. If we are to know ourselves we must know our bodyselves. To do this we must first "think Jewish", remembering our Mosaic heritage. We also must not only hear, and see, but DO our learning. Then we must repeat, and memorize, and repeat again, until our knowing is etched upon our hearts. And finally, we must value our own experience, so that we can become our own source for knowledge by being our own footnotes.

II. BASIC BODY BUILDING-BLOCKS

It is easy to "read about" exercise, nutrition, and relationships. Real growth and transformation in body, mind, and spirit require "action". What follows is a six week program to help put into practice what the preceeding chapters have "preached". Rather than continuing to read more and more, each week focuses on a series of "Experiences and Exercises" which should help to embody the Biblical, nutritional, relational, etc. possibilities suggested in this thesis, so that the goals listed might be reached. Finally, additional books are mentioned for reflection upon your experience.

Week 1

"Journeys"Goals

1. To share our own individual journeys of growth in awareness of the body, the body, and the body.
2. To hear others share their own stories.
3. To test where each person is now and where each wants to be at the course's end.

Experiences & Exercises

1. What do the words "The Body, The Body, And The Body" mean to you?
2. What brings you to this course? What do you hope to get out of it?
3. How is your body an ally to you? An enemy?
4. Look at yourself 20 years from now. Will you be the same as you are now? Different? What changes will you have experienced?
5. Describe yourself as a "body-being". As a "spirit-being". As a "mind-being".

Bibliography

Thaddeus Kostrubala, The Joy of Running (New York: Lippincott, 1976)
Sidney M. Jourard, The Transparent Self (New York: Van Nostrand Reinhold, 1964)
Paul Tournier, The Meaning Of Persons (New York: Harper & Row, 1957)

Week 2

"The Body And The Bible"Goals

1. To explore the Old and New Testament views of the "body".
2. To examine our own personal view of the "body", our body.
3. To learn of common "heresies" around the "body" through the history of the church.
4. To discover the implications of Body-Theology for our lives and faith.

Experiences & Exercises

1. What body heresy might I lapse into?
What might be a good prescription to cure this imbalance?
2. Take 5 minutes each day this week to ponder and reflect on the reality of Christ in my Body. (Perhaps repeating softly with eyes closed the phrase, "Christ's body is my body. My body is Christ's.")
3. During the week be aware of how your body is "The temple of the Holy Spirit", as Paul says (list the ways).
Also be sensitive to how the earth is the temple as well (list how you experience this).
Finally, watch for Christ's presence in the "Body" of other people this week. (describe such an occurrence).

Bibliography

J.A.T. Robinson, The Body (Philadelphia: Westminster Press, 1952)
Carl E. and LaVonne Braaten, The Living Temple (New York: Harper & Row, 1976)

Week 3

"The Body And Nutrition"

Goals

1. To take time to become more aware of the food we eat and the meaning of nutrition (Body, Mind, Spirit).
2. To examine our personal nutritional habits in view of the body as "The Temple of The Spirit".
3. To experience and enjoy old and new sources of nutritional energy.

Experiences & Exercises

1. Keep a list of what you eat this week. See if there is a pattern: How much you eat; when you eat; why you eat.
2. Instead of or in addition to a prayer before your meal(s) or any eating - offer a prayer after eating, expressing how that meal makes you feel. (Also try experiencing eating itself as a prayer).
3. Look at the following list of common problems: Headaches, stomach disorders, constipation, tiredness, lack of energy, edginess, irritability, sleeplessness, heart disease, cancer, arthritis. If you suffer from any of the above, what role might nutrition play in its cause and cure.

Bibliography

Edited, Foods for Fitness, Runner's World paperback
Lappe, Diet For A Small Planet (New York: Random House, 1971)
(particularly the first several chapters)
Carl E. and LaVonne Braaten, The Living Temple (New York: Harper & Row, 1976) (particularly the latter chapters)
Nathan Smith, Food For Sport

Week 4

"The Body And Exercise"Goals

1. To realize that "to be alive is to move".
2. To discover that "movement" can take a great variety of forms.
3. To help develop a healthy discipline of "exercise" appropriate to each class member.
4. To demonstrate how "exercise" can produce remarkable Body, Mind, Spirit transformation.

Experience & Exercises

1. Monitor your weight closely during the week and correlate weight change with your "self image".
2. Using suggested methods, experiment with "stretching" and note effects on body, mind, spirit.
3. Be aware of and practice deep breathing and "relaxation" exercises.
4. Do a body-scan.
5. Explore a new form of exercise this week and record feelings.

Bibliography

George Leonard, The Ultimate Athlete (New York: Viking Press, 1974)
Mike Spino, Running Home (Millbrae, CA: Celestial Arts, 1977)
Bob Anderson, Stretches For Runners (handout)

Week 5

The Body And Relationships"

Goals

1. To see how our body-view affects our relationships with all bodies: people, politics, social, global, theological.
2. To show how important "Body-language" is in communication, and to determine what we are "communicating".
3. To identify the various problems or "Body-shackles" which impair good communication between Bodies, and see why they have developed.
4. To offer several positive alternative "embodied" models of wholeness.

Experiences & Exercises

1. See where your body-history fits in the "Vicious-Body Cycle".
2. Ask yourself after each day what your body communicated and why? Become more aware of your body and what it is saying.
3. When your body is tense, do a body-scan and progressively relax your body from head to toe.
When your body is tired, energize it by way of visualizing a powerfilling image, or by exercising and tapping new energy sources.
4. When a relationship with another body (person, political, social, theological) breaks down, quietly reflect on the body-causes, and if possible share your thoughts with a close friend.
5. Be especially aware of your body self-image as it relates to exercise and nutrition, and how these activities affect your relationships.
6. What does your body say to other bodies?
What would you like it to communicate? What changes are necessary for such communication?

Bibliography

- Richard Hanson, The Future of The Great Planet Earth (Minneapolis: Augsburg, 1972)
 Sam Keen, To A Dancing God (New York: Harper & Row, 1970)
 James Nelson, Embodiment (Minneapolis: Augsburg, 1978)
 Steven Sapp, Sexuality, Science and The Bible (Philadelphia: Westminster Press, 1977)

Week 6

"The Body, The Mind, And The Spirit"

Putting It All Together

Goals

1. To make the connection between the various sections of this class.
2. To share experiences of integration; of wholeness; of shalom.
3. To spread a new word of Good News!

Experiences & Exercises

1. Write down the highlights (or lowlights) of this class.
(Plan to share one peak experience with the group.)
2. What does this all have to do with Jesus Christ, the church, my faith, the cosmos?
3. Plan a discipline (if you haven't already) which will carry on the learnings of this class for the next six months. Describe it.

Bibliography

Gordon Dahl, Work, Play, and Worship in a Leisure Oriented Society (Minneapolis: Augsburg, 1973)
Michael Murphy, Jacob Attabet (Millbrae, CA: Celestial Arts, 1978)
George Leonard, The Ultimate Athlete (New York: Viking Press, 1974)
Matthew Fox, Whee, We, Wee All The Way Home (Wilmington, N.C.: Consortium, 1976)

III. CHARTING THE CHANGES

The following Inventory, Whologram and Measure are aids for evaluating your present degree of wholeness and monitoring your continuing growth.

The Personal Inventory is designed to help you reflect on the areas this thesis discusses. The inventory is both useful as an initial test and also as an evaluation of your progress after reading the thesis and practicing the "Experiences and Exercises".

A. A Personal Inventory

NAME _____ DATE _____

GENERAL INFORMATION

Flexibility _____
 Age _____ % Body Fat _____ Pulse _____ Blood Pressure _____
 Weight _____ Body Frame (circle one): large medium small
 Height _____ Current Level of Health _____
 Waist _____ Special Health Problems _____

When was the last time you felt the fittest/healthiest you've ever been?

Describe _____
 _____BIBLICAL

Describe the scriptural passage on the "body" which first comes to mind.

What is your understanding of the Bible's general opinion of the body?
 _____How has that view influenced you? _____
 _____PHILOSOPHICAL-THEOLOGICALWhat would be your "philosophy of the body"? _____

What is "good" about the body? _____

What is "bad" about the body? _____

Of the mind/body/spirit triad, which are you most comfortable with? _____

Why? _____

Which of the triad are you least comfortable with? _____

Why? _____

What does your theology say about the mind/body/spirit triad? _____

INVENTORY CONTINUED...

MEDITATION, PRAYER, SPIRITUALITY

Define "prayer". _____

Define "Meditation". _____

Describe your style of prayer. _____

How often? _____ Where? _____ When? _____

Describe your style of meditation (if you do it). _____

How often? _____ Where? _____ When? _____

Describe your "spirituality". _____

NUTRITION & DIET

Describe your "average" meal. _____

Describe your dietary habits. _____

When? _____ How often? _____ How much? _____

Why do you eat? _____

Do you ever eat/drink to ease personal tension or anxiety? _____

Describe your drinking/smoking (chewing) habits. _____

How often? _____ When? _____

How much? _____ Why? _____

PSYCHOLOGICAL

Finish the following sentences:

As a psychological being, I am _____

My image of my own body is _____

My feelings toward change are _____

In new situations I am _____

Around strangers I am _____

Most people are _____

In most stressful situations, I most often _____

My self-confidence is _____

My strengths psychologically speaking are _____

My weaknesses are _____

My feelings toward sex are _____

INVENTORY CONTINUED...

EXERCISE, MOVEMENT, PHYSICAL DISCIPLINE

Circle your morphology: endo- ecto- meso-

Give a brief personal history of exercise. _____

What do you like the least about physical exercise? _____

What do you like the most? _____

Which physical activity do you enjoy participating in the most? _____

What is your current level of activity:

What? _____

How long each time? _____

How often (per week)? _____

What time of day do you most often exercise? _____

Why do you exercise? _____

What does the word "discipline" mean to you? _____

RECREATION, LEISURE, PLAY

What do you do to recreate? _____

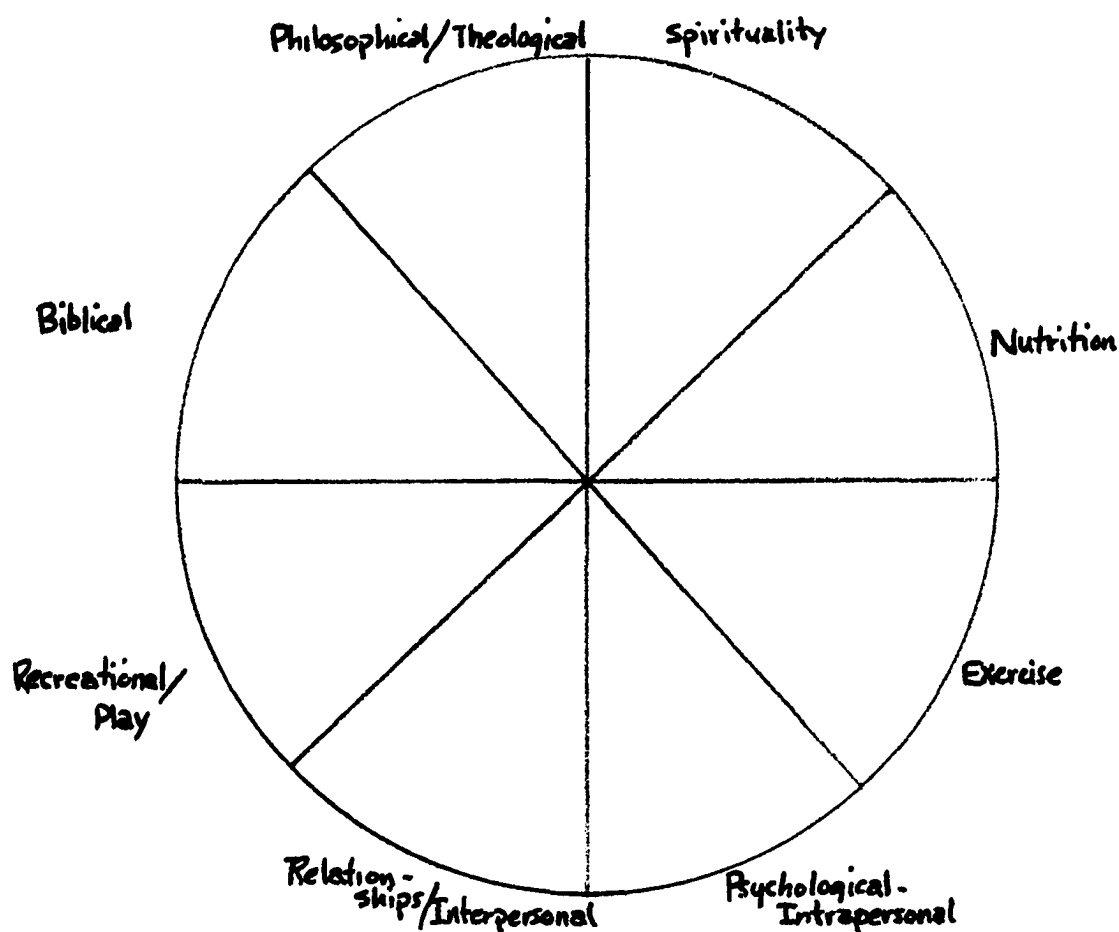
How do you spend your leisure time most often? _____

How do you now play? _____

Comments

B. A Body-Whologram

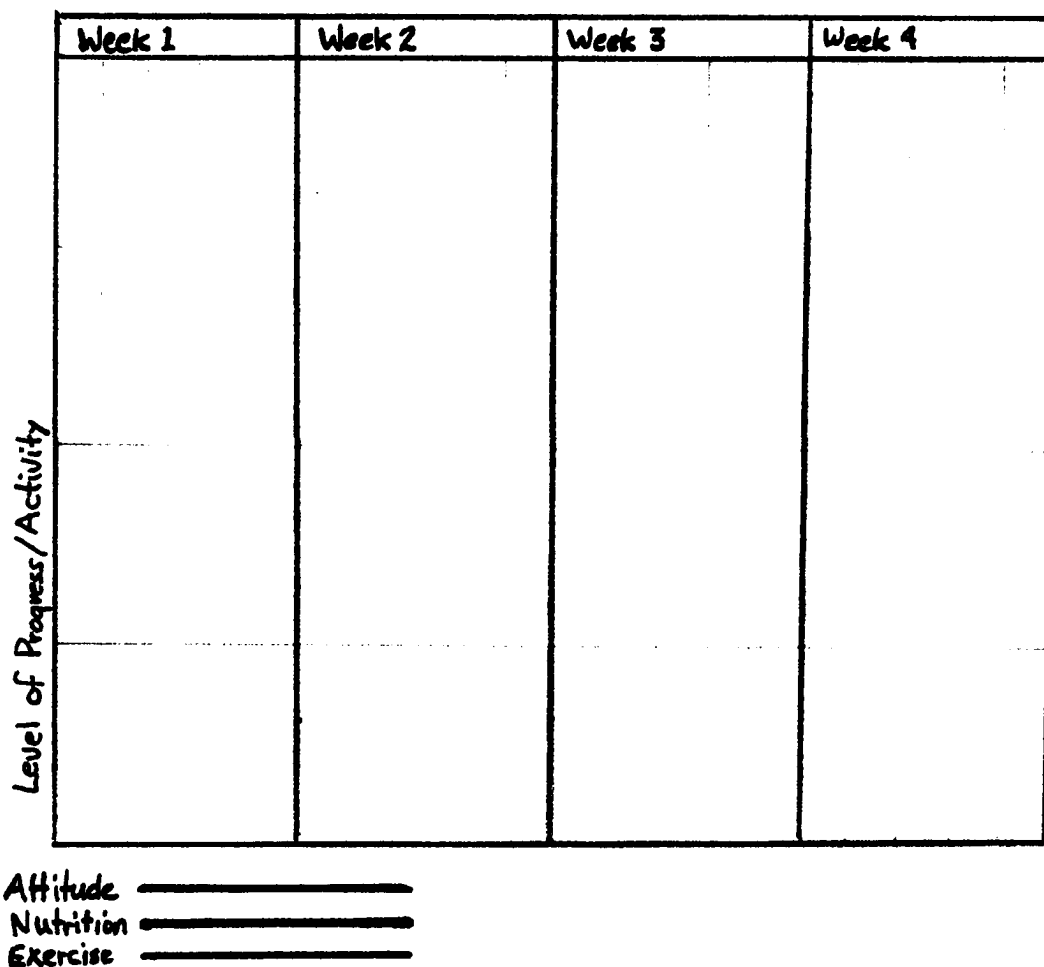
This Whologram is designed to help you see how whole your life is at this time. Its different components suggest parts of your life which are the various constituents of that wholeness. To get a more graphic picture of your personal wholeness, shade in that portion of each slice which expresses the degree of wholeness you feel in that area.



Using the Personal Inventory and this Whologram determine those areas you wish to work on, then use the Experiences & Exercises in that area as simple first steps in moving towards growth.

C. A Month's Measure

It has been said that the three keys to a long and happy life are: 1) a positive attitude, 2) sound nutrition, and 3) good exercise. This chart, "A Month's Measure", seeks to help you see the co-relation between these three dynamic principles of wellness/wholeness. After completing the Personal Inventory and the Whologram, you will begin the exercises and experiences. As you do these exercises and experiences use this graph to help you see the interrelationships and the progress and growth you will experience. It might be helpful to use a different colored line for each area.



APPENDIX

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APPENDIX A¹

BODY BIBLE-REFERENCES

The following list by no means exhausts the Biblical references to the "Body". Rather, it is a selection which in a general way reflects the different uses of the "Body" in the Bible.

Old Testament

Genesis	I Samuel	Proverbs	Nahum
2.7	31.10,12	5.11	3.3
24		6.32	
3.19	2 Samuel	11.17	<u>Apocrypha</u>
4.7	14.14		
15.11		Isiah	Tobit
17.13	1 Kings	6.3	1.18
23.8	13.22,24	14.10	10.10
34.29	28	31.3	
36.6	14.9	37.36	Judith
47.12		42.1	10.3
18	1 Chronicles	53.12	13.9
	10.12		
Exodus		Jeremiah	Wisdom
24.3	Nehemiah	17.5	18.22
	9.26	23.24	
Leviticus	37	31.29	Ecclesiasticus
15.2		32.27	7.24
	Job		23.16
Numbers	10.4	Ezekiel	30.14-16
11.6	19.26	1.11	38.16
21.5	20.25	23	41.11
		16.8-14	44.14
Deuteronomy	Psalms	26	47.19
6.5	8.3	18	48.13
11.18	33.20	23.20	51.2
21.23	40.7	35	
24.16	44.25		Bel
27.14-26	63.1	Daniel	32
	72.19	7.13-27	
Joshua	141.8	10.6	Maccabees
8.29			11.4

¹This compilation is taken from John A.T. Robinson The Body: A Study in Pauline Theology (Philadelphia: Westminster Press, 1952), pp. 85-93.

New Testament

Matthew	Romans	Romans, cont.	1 Corinthians, cont.
14.12	19	11	13
19.28	21	12	14
27.52	6.2	13	15
58	3-8	16	3.1-3
	3	17	1
Mark	4	18	3
2.21	5	19	9
10.38	6	21	13-15
14.38	7	23	16
58	9	24	21
	10	25	4.7
Luke	11	29	5.3
12.50	12	30	5
13.9	13	36	10
17.37	14	9.3	6.13-20
	16	5	13
John	17	6	14
1.14,16	18	7-9	15
2.21	19	10	16
	20	11	17
Acts	21	27-9	19
9.4	22	11.2-4	20
40	23	14	7.4
22.7	7.1	12.1	7
26.14	4	2	12-14
	5	3-8	17
Romans	6	5	28
1.3	7	13.14	32
19	8	14.12	34
24	9	15	8.1
24 ff	11	21	12
26	14	15.13 f	13
32	17	19	9.8
2.14	18	27	11
27	20	16.17	23
28	22-5		27
29	22	1 Corinthians	10.1-12
3.20	23	1.2	16
22	7.24	9	17
23	25	13	18
24	8.2	26	20 f
26	3	29	11.3
31	4-7	31	14
4.1	4 f	2.5	17-34
17	6	6	23-5
19	7	7	23
5.2	8	8	27
12	9	10 f	29
14	10	12	30

1 Cor., cont.	2 Cor., cont.	Galatians, cont.	Galatians, cont.
12.4-31	16-5.10	3.27	2.16
12-27	16	28	20-2
12	17	29	21
13	18	4.1-7	3.6
26	5.1	3-5	10 f
27	3	3	12
13.3	4	4	13
15.1-11	5	13	17
20	6	14	18
21	8	19	19
22	9	21	4.1-16
23	10	23	3
26	12	29	4
29	14	30	10
31	16	5.1	12
35-49	17	4	13
35	21	5	14
39	6.8-10	6	15
43	16	13	16
44	7.1	16	21
44-9	4	17	22
45-9	5	18	24
48	14	19-21	25
50	8.23	6.1	32
51	10.2	8	5.18
52	3	12	22-33
53	4	13	23
54	7	14	25
55	10	17	26
56	17		27
	11.2	Ephesians	28-32
2 Corinthians	17	1.6	28
1.4-7	18	7	29
5	12.2 f	9 f	30
6	7	12	31
7	13.9	13	6.5
9		14	10-12
12	Galatians	18	11
14	1.11 f	20-3	14
17	16	22	
22	2.15	23	Philippians
2.13	16	2.1	1.11
3.3	17	2	20
5	19	3	24
6	20	5	27
6-11	3.3	6	2.7
3.18	4	9	2.8
4.4	10	11	3.3 f
10	13	12-16	9
11	16	12	10
12	22	13	19

Colossians	1 Thessalonians	1 Peter
1.9	2.12	2.21-5
13	17	4.1
14	20	2
18	3.8	
19	4.15	2 Peter
20	17	3.14
21	5.8	
22	23	Jude
24		9
25	2 Thessalonians	19
27	1.7	
2.1	10	Revelation
5	12	6.10
8	2.14	18.13
9		
10	Timothy	
11	6.19	
12		
13	Titus	
14	3.5	
15		
17	Philemon	
18	16	
19	17	
20		
21 f	Hebrews	
23	4.15	
3.2	9.22	
4	28	
5	10.5	
9-15	10	
9	19-22	
10	13.3	
11		
14	James	
15	1.18	
22	3.15	
4.12		
17	1 Peter	
	1.7	
	2.5	

APPENDIX B

NUTRITIONAL CHARTS

1. The Basic Four

1	milk cheese ice cream yogurt children up to 11 years adolescents adults pregnant & nursing mothers	2 1/2 C. 4 c. 1 1/2 c. 3-4 C.
2	meats poultry seafood eggs legumes nuts peanut butter	2 2-3 oz. servings
3	vegetables fruits	4 servings including 1 high in Vitamin C 1 high in Vitamin A
4	cereals breads	4 servings

This plan¹ is the basis of nutrition education in Canada and the United States. Its use will continue, but there are qualifications to consider:

1. In almost all materials where this system is used, meats predominate in Group II. Eggs, beans, nuts, and peanut butter usually are listed below as alternates, often in finer print. Readers quickly absorb the idea that these "alternates" are less desirable nutritionally, and assume they are to be used as protein sources only if meat is unavailable.

2. Again in the meat group, the guide suggests two or more servings of meat daily, but serving size is listed as two to three ounces. Cookbooks, such as Betty Crocker's, recommend four to eight

¹Doris Janzen Longacre, More-With-Less Cookbook (Scottsdale, PA: Herald Press, 1976), pp. 26-27.

servings for various boneless cuts. A pound of hamburger or a small frying chicken prepared for eight people gives two-ounce servings of meat. With the size servings to which North Americans are accustomed, one serving a day is adequate.

3. The guide gives no information about combining plant proteins (grains with legumes, for example) to provide more complete protein from these sources.

4. Many foods such as casseroles and pizza contain elements from several food groups, making it difficult to calculate where a serving of food belongs. The system of four food groups is linked to our assumption that a meal consists of meat, potatoes, vegetables, and bread. It does not adapt well to other cultures. Mennonite Central Committee public health volunteers in Zaire have found more workable a system which compares the body to a house needing builders (proteins), protectors (vitamins and minerals), and strength-givers (carbohydrates). A complete meal includes food from each of these groups.

The Basic Four Food Groups approach is useful as a general guide, but we should be aware that in the way it is often used, it tends to affirm our overconsumption of protein.

2. Building a Simpler Diet

The question begins to focus: What should we eat and what should we not eat to free resources for hungry people and to improve our own health? General guidelines which take into account world food and energy needs, good nutrition, and food costs can be summarized² this way:

<u>1. Eat more</u>		
whole grains -	legumes -	vegetables & fruits -
rice	dried beans including	inexpensive
wheat	soybeans	locally grown
barley	dried peas	varieties
rye	lentils	or homegrown
oats	peanuts	and preserved
corn	Nuts & seeds -	
millet	inexpensive locally	
	grown varieties	
<u>2. Use carefully</u>		<u>3. Avoid</u>
eggs		superprocessed and convenience
milk, cheeses, yogurt		foods, superpackaged foods,
seafoods		foods shipped long distances
poultry		especially under refrigeration
meats		foods heavy in refined sugar and
		saturated fats

²Longacre, p. 26-27.

3. Vegetarian (this is Lacto-Ovo "Vegetarian" because it includes dairy products)

Basic to a sound Vegetarian Diet is combining the right amounts of various food to get complete protein. The following formulas and chart³ should help simplify and make memorable this type of diet.

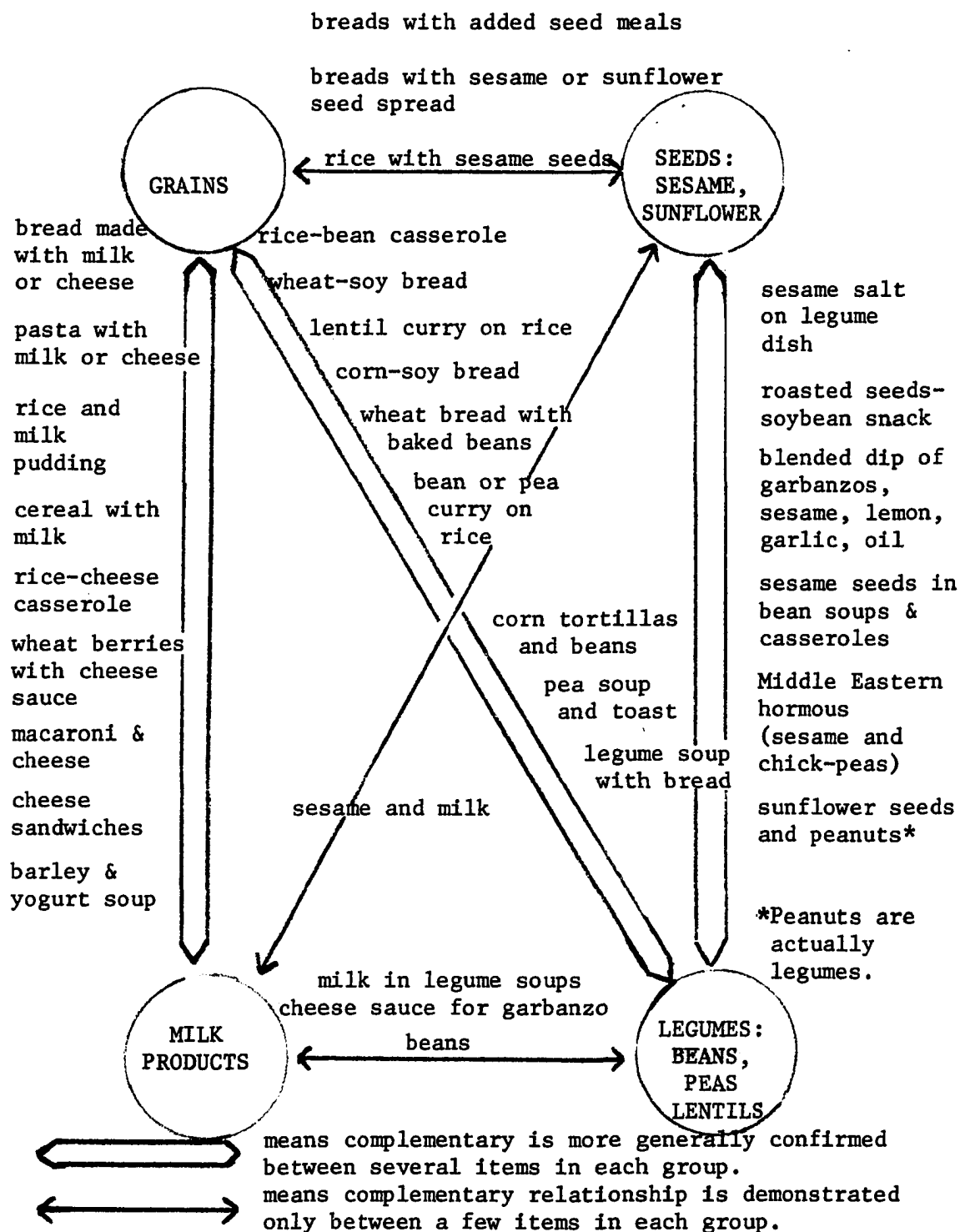
1. Grains (cereals, pasta, rice, corn, etc.) + Legumes (beans, peas, lentils)
2. Grains + Milk products
3. Seeds (sesame or sunflower) + Legumes (beans, peas, or lentils)

How much of each is needed?

1 part Legumes and 2 parts Milk
 2 parts Legumes and 3 parts Seeds
 1 part Legumes and 3 parts Whole Grains
 4 parts Milk and 3 parts Whole Grains
 1 part Milk (scant) and 1 part Seeds
 1 part Milk (scant) and 1 part Peanuts
 1 part Milk and 1 part Potato

³Alice Benjamin and Harriet Corrigan, Cooking With Conscience (Noroton, CT: Vineyard Books, 1975), p. 21.

4. Summary Of Complementary Protein Relationships⁴



⁴Frances Moore Lappe, Diet For A Small Planet (New York: Random House, 1971), p. 153.

APPENDIX C

Self-Directed Exercise Programs

.....run, bike, swim, walk, dance.

First, pick the kind of activity you enjoy.¹ Perhaps a combination will create more pleasure through variety. Often a partner will be both a reminder/supporter and companion in exercise. Set some reasonable goals (less is better to start with) and find a time when you will set aside for exercise. Remember, you give many hours to mental activity. An hour a day for physical exercise is not much to ask. Plan warmup time (stretching) and cool-down time in addition to the exercise itself. You'll be surprised - how quickly this activity will become a good "habit".

The following Tables,² offer some helpful guide lines for your planning.

<u>Physical Fitness Categories</u>		
<u>Cardiovascular</u> <u>Respiratory</u>	<u>Physique</u>	<u>Motor Function</u>
Heart	Body Type	Strength Endurance
Circulation	Composition	Flexibility
Pulmonary (Lungs)	Bone	
	Muscle	Power
	Fat	
Working Capacity	Posture	Agility
		Balance

Recommendations for Exercise Prescription for Healthy Adults

¹before beginning any new exercise program it is always wise to consult with your physician.

²Michael L. Pollock, "How Much Exercise Is Enough?" Physician and Sports Medicine (June 1978)

Recommendations for Exercise Prescription for Healthy Adults

Frequency	3 to 5 days/week
Intensity	60% to 90% of maximum heart rate Subtract your age from 220; multiply by .6, .7 or .8; count pulse for 15 seconds right after exercise: multiply X 4; multiply this by .93 + 16.32 = rate to exercise 15 to 60 minutes
Duration	15 to 60 minutes (continuous)
Mode (activity)	Run, jog, walk, bicycle, swim, or endurance sport activities
Initial level of fitness	High = higher work load Low = lower work load

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